RELIGIO-PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

$3,00 PER YEAR IN ADVANCE.] **Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.** [SINGLE COPIES EIGHT CENTS.

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NATIONAL CONVENTION.

Official Report of the Seventh Annual Meeting of the "American Association" of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st and 22nd, 1870.

Phonographically reported for the Religio-Philosophical Journal, by Henry T. Child, editor of Philadelphia Department,—634 Race St., Philadelphia, Pa.

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TUESDAY MORNING SESSION.

The President, Jonathan G. Wait, called the meeting to order. Song by Warren Harris of the Richmond Lyceum.

INVOCATION BY MRS S. E. WARNER.

Oh, our God and our Father, and ye ministering spirits of peace and love, we ask that the inspiration from the higher and nobler realms of thought, may descend upon us to-day, to help us individually to fulfill the work that stretches out before us. Help us to prove by the acts of this Convention that we mean something beside talk. Help us to prove ourselves men and women, who dare to work out the great problem of life, commencing here to offer something to the world that shall be practical, and better than the church has been able to do. We feel the need of workers to-day. We want help for our lyceums. We want help for our people to-day. We want hands to clasp each other, to do away with crime and beggary, and destitution that has spread all over the land.

We ask now, that more love, more inspiration, may fall upon this people that shall send its fire like the lightnings to the Spiritualists all over the country, and enable them to do something more than has ever yet been outworked through humanity. Help us to know how to touch the heart and the brain, so that we may go away from this convention, feeling that we have love within ourselves, and proving that we have grown stronger, wiser and purer to do life's great work. We ask these blessings for the sake of humanity.

Song by Mr. Harris, "Speak gently to the Erring."

The credentials of the delegates present; were read by the Secretary. (We shall present the list in full.)

On motion of Dr. Bailey, a committee of five were appointed a Business Committee.

The Chair appointed J. R. Robinson, of Ill.; Jacob Weaver, of Md.; Mrs. H. F. M. Brown, of Ill.; Oliver Stevens, of Ohio; Caroline H. Barnes, of Mich.; Moses Hull, of Ind.

On motion of Mrs. Brown, a Finance Committee was appointed,—Peter P. Good, Ellen M. Child, Mrs. J. S. Fuller, Samuel Maxwell and Lucretia Mott Brown.

On motion of Dr. H. T. Child, the delegates from each state were requested to propose the name of one person to serve as a Committee on Resolutions.

On motion of Col. D. M. Fox, it was resolved that the delegates from each state, select one to serve on the Committee on Education, and one for a committee to Amend the Constitution.

The following report of the Boad was then read and adopted, and referred to the appropriate committee:

SEVENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES.

Another year freighted with vast possibilities,—with grand results to humanity, has passed away, and it becomes our duty to report a history of the Association for this period. At the last annual meeting, several important alterations were made in our constitution, one of which made a change in the terms of membership,—reducing the annual contributions from $5 00 to $1 00. It was believed by some that a much larger number of the friends of the cause would be induced to contribute to its funds, and thus enable the Board to accomplish a greater work.

By the report of the Treasury, however, it will be seen that this was not the result. Under the circumstances the Board did not feel warranted in continuing any of their missionaries, or employing others. It remains to be seen whether suspension of labor, like the fallow to the land, will result in a condition that shall enable it to produce better results during the coming years.

We do not believe that the mission of the American Association has been completed; on the contrary, we feel that its labors have scarcely commenced. Years of patient toil and earnest efforts will be required to develop its resources, and place it in a condition to perform its part in the grand movement which the spirits have inaugurated in our day.

The Board, as a representative of the Association, can not do much without the hearty co-operation and sympathy of its members. Yet we are convinced, that, as a part of the great machinery which is to move the world to higher and better conditions, this association has its place,—not to interfere in any manner with local or state organizations, but to foster and encourage the same, by promoting the general bond of union all over this continent.

The question, whether this Association is competent to sustain missionary labors in those fields where state organizations have not been established,—has not been fully settled? Our experience has been that, in proportion to the number of local and state organizations, has been our success.

We recommend an amendment to our constitution, so that where state organizations exist, each local society or Progressive Lyceum, may recommend a member from its number to the State Society, and that society may be authorized to send such delegates to this association, so that every association and Progressive Lyceum may be represented. Where there are no state societies, those local societies and Progressive Lyceums, may be represented in like manner in this body.

Next in importance to true, earnest sympathy, and a desire to promote our angel-born cause, is the liberal contribution of means by which the association may be enabled to carry forward its work.

We, therefore, recommend the association to consider the best means of promoting harmony among ourselves, and for this purpose we suggest that some specific object be presented. It was hoped that the establishment of one or more colleges, under the care of Spiritualists, would form a basis of union on which the scattered elements and forces of Spiritualism might be united, so as to produce such practical results as would bless humanity.

The subject of education, in all its various ramifications, is of the first importance. Spiritualists know that not only this life, but all eternity, is to be devoted to the education and unfoldment of the human soul, and we know that upon proper care in the earlier career of humanity depends very much of the happiness and usefulness of after life.

The efforts of the friends in various places, for establishing and sustaining Children's Progressive Lyceums, have been in answer to this great humanitarian demand.

We think a portion of the labors of this meeting should be appropriated to the consideration of this highly important subject. Let us take counsel with each other here, and do all we can to encourage and strengthen our brothers and sisters, all over the land, to seek to carry forward this great work, the practical results of which must be apparent to all.

Of the progress of our cause during the past year we have abundant evidence. In many sections of the land, there has been a great increase in the spiritual manifestations,—in many places with those who are in no way connected with Spiritualism, and it is well for these that the Spiritualists who have been pioneers in this work, can aid them in solving the matter, and thus enable them to avoid much of the suffering which has resulted in all ages of the world, from ignorance and a want of appreciation of the spiritual causes, which are everywhere operating around us.

The term of office, as Trustees, of George A. Bacon, of Mass., and Hannah F. M. Brown, of Ill., expire at this time.

Song by Mr. Harris.

Benediction by Miss Nettie Pease.

"Our Father, Power above all power, King over all kings; Thou all-pervading Principle of Intelligence, who art around, above, beneath, and within us; Thou whom men call God,—we praise Thee, oh, Thou fount of every blessing, Thou Great Cause of all causes,—we thank Thee for life and all its blessings. We praise Thee for the trials, and shadows and the storms that have darkened life's path. We realize in the spirit of wisdom, that every trial and every sorrow has been as a ministering angel to lead us nearer to the fountain of Infinite Love and Wisdom. Our Father, we ask that thou wilt give us greater zeal. We ask thy ministering angels of light to meet us from day to day, that we may receive more power, more love, more truth. We ask that we may be made stronger to work for the glorious truth that we have received. And now may thy light and thy wisdom from above fall upon each and every one of us.

TUESDAY AFTERNOON SESSION.

Song by Moses Hull.

The Business Committee reported an order for the meeting this afternoon, evening, and to-morrow morning.

The delegates reported the following for the Committee

ON EDUCATION:

Vermont:—Sabin Scott.
Massachusetts:—Geo. A. Bacon.
Connecticut:—Sophronia E. Warner.
New Jersey:—Geo. A. Haskell, M. D.
Pennsylvania:—Elen M. Child.
Maryland:—Wm. Leonard.
Delaware:—Robert L. Smith.
Ohio:—Mary Graham.
Indiana:—Moses Hull.
Michigan:—Susan S. Wait.
Illinois:—Lou H. Kimball.
Minnesota:—Abbie Rowley.
Louisiana:—Jennie Ferris.

ON RESOLUTIONS:

Vermont:—Sabin Scott.
Massachusetts:—Geo. A. Bacon.
Connecticut:—Sophronia E. Warner.
New Jersey:—Peter P. Good.
Pennsylvania:—Anna Lowry.
Delaware:—Robert L. Smith.
Maryland:—John Frist.
Illinois:—John R. Robinson.
Minnesota:—Samuel A. Thomas, M. D.
Indiana:—Dan. W. Hull.
Ohio:—Cephas B. Lynn.
Louisiana:—Jennie Ferris.

ON AMENDMENT OF THE CONSTITUTION.

Vermont:—Sabin Scott.
Massachusetts:—Geo. A. Bacon.
Connecticut:—Sophronia E. Warner.
New Jersey:—Peter P. Good.
Pennsylvania:—Jay Chaapel.
Delaware:—Robert L. Smith.
Maryland:—Levi Weaver.
Indiana:—Lorenzo D. Wilson.
Michigan:—Dorus M. Fox.
Ohio:—Addison A. Wheelock.
Illinois:—John E. Titus.
Minnesota:—Dr. James K. Bailey.
Louisiana:—Jennie Ferris.

CONFERENCE.

Addresses by Daniel Hull, Mr. Shaeffer, Dr. Child, Cephas B. Lynn, Mr. Woodworth, Moses Hull, Hannah Brown, Jonathan G. Wait, Alice Tyson, John Sybrant, Mary Clark Thomas, Mrs. Hamilton.

On motion of Dr. Child a Committee of two was appointed to prepare a notice of our friend and brother, Henry C. Wright.

On motion of Ellen M. Child, Committee was appointed to prepare an address on the subject of Equal Rights. Ellen M. Child, Agnes Cook, and H. F. Brown were appointed. On motion, Jonathan G. Wait and Addie L. Ballou were added.

Mrs. Sophronia E. Warner, of the Committee on Amendments, made a report, which was returned back to them.

Address by Mrs. S. E. Warner, which will be written out for the JOURNAL hereafter.

The Committee on Amendments reported the following amendment, which was adopted:

ARTICLE V.—*Trustees.*

SEC. 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall constitute a quorum for the transaction of business, provided that their action shall be submitted to the members of the Board not present, and if a majority of the Board approve of the same, it shall become valid, and provided further that no business shall be undertaken by the Trustees involving the expenditure of money unless the Association has previously approved the purpose thereof to be legitimate.

They further report an amendment to Section 2, of Article VII, on *Representation*:

"That we retain the present basis of representation, recommending to the different states which have State or Territorial organizations, that the lyceums be allowed the same representation as the state conventions or societies, and in states and territories where no general organization exists, every society, and lyceum be invited to send one delegate to the National Convention."

On motion of Dr. H. T. Child, this was referred back to the Committee, with instructions to report in accordance with Section 19, of Article VII, basing the representation upon the ratio of Membership Spiritualists in different localities.

EVENING SESSION.

Song by Mr. Harris.

Address by Addie L. Ballou, which will be written out for the JOURNAL.

Address by Moses Hull.

Second Day, Wednesday Morning, Sept., 21, 1870.

Conference.
Song.
Opening Invocation by Mrs. Colby.

Addresses by H. T. Child, M. D., Mr. Schaeffer, Agnes Cook, Mrs. Clark, Fisher Doherty, John Sybrant, Mrs. Moliere, James A. Hudson, Sabin Scott and Peter P. Good.

MORNING SESSION, 2ND DAY,—LIST OF DELEGATES.

Vermont:—Sabin Scott.

Massachusetts:—Geo. A. Bacon.

Connecticut:—Sophronia E. Warner.

New Jersey:—Peter P. Good, A. Jackson Davis, Geo. Haskell, M. D., Stacy Taylor, Dr. David W. Allen, Orion Packard.

Pennsylvania:—Henry T. Child, M. D., Ellen M. Child, Clayton B. Rogers, Sarah T. Rogers, Alice Tyson, Mary A. Stretch, Anna Lowry, Elizabeth Beale, S. Minnie Shumway, Jas. Chaapel, Susan Baker, Hannah T. Stearns, Charles Holt, M. D., Washington Barr, Joseph Potts, Wm. Brenneman, John K. Kapp, John S. Isett and Wm. R. Evans.

Indiana:—Eli F. Browne, Agnes Cook, Emma Schultz, Moses Hull, Daniel W. Hull, Lorenzo D. Wilson, Dr. Allen C. Hallock, Dr. Beck, Margaret Hurbert, Amelia Colby, Hattie A. Stratton, Byron Reed, Fisher Doherty and Mary Thomas Clark.

Illinois:—John R. Robinson, John Sybrandt, Eliza J. Shaw, Frances A. Logan, Alexander Andrews, John W. Free, John E. Titus, Eliza A. Spencer, Mrs. J. R. Robinson, Lou. H. Kimball, Addie L. Ballou, Mrs. W. H. Arnold, Mrs. J. L. Hunt, Mrs. J. S. Fuller, Mrs. J. Free, Mrs. Hattie Davis, Jesse Webster, and Ebenezer Hance.

Delaware:—Robert L. Smith.

Maryland:—John Frist, J. Henry Weaver, Levi Weaver, Jacob Weaver, Benjamin McClellan, Amelia McClellan, Anna McClellan and Wm. Leonard.

Ohio:—Addison A. Wheelock, Cephas B. Lynn, Louisa Moliere, Mary Ella W. Breed, Henry Breed, Ida Breed, John K. Richards, Joseph S Burr, Mary Graham, Henrietta P. Green, Emma H. Carter, William W. Ward, Rosanna Ward, Geo. Brown, Thomas Peacock Daniel H. Schaeffer and Oliver Stevens;

Minnesota:—Dr. Samuel A. Thomas, Dr. James K. Bailey, Mary S. Thomas and Abbie W. Rowley.

Louisiana:—Mrs. Jennie Ferris.

Kansas:—Emma Steele Pillsbury.

California:—Hannah F. M. Brown.

Iowa: James Edward McKersham and Susan McKersham.

The following letter from James M. Peebles, was read and directed to be placed on the records of the association.

Chicago, Ill., Sept., 21, 1870.

HON. J. G. WAIT,—PRESIDENT AMERICAN ASSOCIATION OF SPIRITUALISTS:—Immediately after resolving, some ten days since, to attend the Seventh National Association of Spiritualists, I prepared an address to deliver upon the occasion, under the following captions:

1. Spirit Phenomena and their uses.
2. The Spiritual Philosophy and Doctrines with their tendencies.
3. The Practical and its pressing necessities.

A sudden illness prevents my attendance. None are as disappointed as myself; but while absent in body, writing these lines in bed, I am with you in spirit, and I trust the good angels under the providence of God, are showering upon you the sweet inspiration of harmony, peace and fraternal feelings of mutual good will.

"Rome was not built in a day." It took the great Columbus seventeen years of life-toil to procure the ships that enabled him to discover a new world. If the National Association has not accomplished all that its most sanguine friends desired, should it be abandoned? Could wisdom dictate such a rule retrogressive step? If this Association thus far has not been, or *is* not what it ought to be, "stick," as Senator Sumner said to Stanton, and *make* it what it ought to be.

Organization, God's method, is life. Disorganization is death. Each dual individuality is an organization. Is not the family organization well? Are not lyceum organizations, local organizations, and state organizations well? Then why not a National Association, or organization composed of our best men and women, constituting a sort of moral Sanhedrin to counsel together upon practical matters, such as the uses and abuses of Spiritualism; such as Universities and all educational interests, missionary enterprises, tract distributions, lyceum movements, religious culture and affiliation with Free Religionists, radical Unitarians, and all *Liberalists* laboring for the emancipation and redemption of humanity. It is time there was union among ourselves, and a genuine union of all *liberal forces*.

There may be little intellectual assimilation; there may be diverse elements, but upon the broad principles of the Divine Existence; the brotherhood of humanyity; the ministry of angels; the uplifting law of progress; the importance of religious consecration to the good, the beautiful and the true, and the necessity of pure lives to secure happiness in any world—upon these principles as a basis, sunned by a genuine heart fellowship, may all noble souls stand—stand, pulse-beating to pulse, a solid phalanx of workers, with the good of earth and the angelic of the heavens!

My heart warms towards you, and all the earnest liberalists of the country—aye, of all countries, for the universe is my home. I trust the present National Association will pass a resolution, asking the nations in the name of justice and humanity, to settle their disputes by diplomacy, arbitration, or congress of nations, rather than by such whole-sale butchery and bloodshed, as is now consuming the vineyards of France.

Further, acquainted with Spiritualists in Asia Minor, Constantinople, Smyrnia, Greece, Sicily, Italy, Germany, France, England, Ireland, and Scotland, I think the time has fully come for the calling of a *World's Spiritualist Convention*, to meet in London, New York or Paris, a year from this fall, or the following Spring. Let such a resolution be passed. It will tend to fraternity and harmony.

Most truly thine,

J. M. PEEBLES.

A letter from George E. Haddock was read and referred to the Business Committee.

The committee on Amendments of the Constitution reported an amendment, striking out Second and Third section of article 7th, and substituting the following, as "Section Second."

Each active state and territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of said organization, and of each working local society, and each Progressive Lyceum, within the boundaries of such state or territory, provided that only one general organization shall be entitled to representation from any state or territory. Each Province of the American Continent, shall be entitled to one delegate for each working association within its limits, and the District of Columbia, to two delegates,—each active local society, and each Progressive Lyceum of any state, Territory or Province, which has no general association, shall be entitled to one delegate.

They also proposed to strike out the word last, in Article 9th, and leave a blank so that it will read.

"The Annual Meetings of this Association will be held, commencing the——Tuesday in September, in each and every year, at such places as the Trustees may appoint."

Mrs. Brown from the Committee on that subject, presented the following:

HENRY C. WRIGHT.

Another worker has gone to the Morning Land. Henry C. Wright was the prisoner's friend; the children's friend; the world's friend. He knew no North; no South; no sex of soul. Where his words of comfort and warning were needed, they fell like peace on Stormy Gallilee.

In the going of Henry C. Wright, we have not lost a friend or helper, he is still with us, working on, as in the past.

We thank him for leaving to us a rich legacy of good words and works. We bless him for his blessing. We are stronger for his strength; braver for his courage; better for his having lived among us.

Let us in memory of him, be faithful to principles; true to ourselves; strive to gain the heights where he now stands, thereby proving ourselves worthy the fellowship of Henry C. Wright.

She stated that Dr. H. T. Child had also prepared a short article, and it was also read as follows:

Report of Dr. H. T. Child on Henry C. Wright.

In the beautiful fulfilment of the great law of progress, our friend and brother, Henry C. Wright, has been promoted from the school of earth to that of the higher.

After a long life of faithful devotion to God through humanity, this blessed change has come to him. We know that he needs no eulogy from us.

We are impressed with the solemn fact that a life devoted to the interests of mankind, and the reception and unfoldment of truth, was not only a blessing to him in time, and now on the shores of the land of the spirits, but that it is a rich legacy bequeathed to humanity.

To day we hear the echoing notes of his voice sounding across the narrow stream that divides us, saying:

"Be faithful to principle; be true to your own highest convictions of right; stand up firmly for these, though anathemas and persecutions fall upon you.

"Make yourselves true men and women, by standing upon the rock of eternal principles; and you need have no fear of gods, angels, men or devils."

"In so far as I have been faithful to principle, I would have you go and do likewise. Set up no idols of men or gods, but bow down alone at the shrine of eternal truth and right, and your lives shall become glorious, your mission godlike, and your transit to the inner life, like my own, be peaceful, happy, and triumphant."

WONDERFUL TEST.

Mrs. H. F. M. Brown now gave a very interesting account of her visit in Colorado and California, after which Mrs. Moliere was invited on the platform, and, making her arm bare, after a few moments the names of Henry C. Wright and Mary C. Wait appeared in red letters on the arm, and were witnessed by the audience.

Written for the Religio-Philosophical Journal.

What the Angels Tell us.

Read Before the Convention in Farmington, June 25th, 1870.

BY MRS. H. E. POPE.

They come to tell us that man has long
Been led by the priests in the path of wrong;
That if we look we shall surely find
That they are the blind ones leading the blind.
But their reign is past, their power is broke,
And we no more wear Theology's yoke.

They come to tell us, our earthly life,
Tho' full of contention, war and strife,
Is a training school for the spirit here;
And the knowledge gained in the earthly sphere,
If rightly used, is of measureless worth
When we shall experience the second birth.

And they give the lie to that tale of old,
That the heavens shall be together rolled,
And then like a scroll shall wither away,
And the islands flee in that dreadful day,—
That the sun shall be dark, and the moon be red,
And the angry sea shall give up its dead.

And they say it is false that the God of love
Should send from his glorious home above
His only Son, to be tortured and tried,
And then, at last, to be crucified
To save mankind,—who would not be saved;
Or that infants or men are wholly depraved.

But they tell us that men, in the coming time,
Shall all be saved by a law divine;
That in the future our spirits dwell,
In the land of the fadeless asphodel,—
And high up the mount of progression climb
When we bid adieu to the scenes of time.

They come to tell of that beautiful land,
Where the loved and the lost form a happy band,
Where flowers ne'er fade, or the wild winds roar,
Or the breakers dash on that peaceful shore;
And our hearts are glad that the angels come
And visit us here in our earthly home.

They come to tell us of homes so bright,
Whose walls are formed of translucent light;
From foundation-stone to the turret high
They gleam like stars in the midnight sky;
And our hearts rejoice, that, when life is past,
We shall reach that haven of rest at last.

There are flower-gemmed isles on the other side,
That are rich with beauty,—the angels' pride;
And the air is redolent with perfume
From the thousand hued flowers ever in bloom;
And they say these homes are for you and I,
And we'll go to them in the sweet "by-and-by."

And oft as we sit and pensively dream,
In our innermost souls we catch the gleam
Of the sunlight that falls on the golden strand,
And we long to go to that beautiful land,
While our ears catch the music so weird and dim
Of the grand old notes of eternity's hymn.

And we wonder and muse how the songs can come
From the land of the blest—the spirits' home;
And a voice comes down from that land afar:
"When we entered we left the bright gates ajar,"
That you in the future should doubt no more
That we had passed on to the other shore.

And now, if we wish, we can build a bridge,
That shall reach from earth to the "golden ridge,"
Whose archway shall span the deep-rolling river
That rolls 'twixt us and the "land of forever,"
And on the structure will come and go
Beautiful angels with robes of snow.

We have but to wish from our innermost soul,
That they'll come to us from the blessed goal,
And then make our lives so pure and true,
That they'll be attracted to me and you.
And by doing on earth all the good we can
We shall build this bridge—a beautiful span.

And the angels say they are glad to come
Once more to the earth—to their former home;
And the path they tread is a path of light,
That leads from this to the regions bright.
On its shining beams they will come some day,
And bear us all up that golden [illegible]

Morristown, Minn.

Frontier Department.

S.S. .... E. V. WILSON

DISCUSSION, AT FOND DU LAC, WIS.

Between

E. V. Wilson, ...*Spiritualist,*
Geo. C. Haddock,..........*Methodist,*

Phonographically reported for the RELIGIO-PHILOSOPHICAL JOURNAL by Miss JOSEPHINE F. SMITH.

SATURDAY EVENING, JULY 30th.

WILSON.—Mr. Chairman, ladies and gentlemen: I shall review the whole of my opponent's argument of last night.

1. "Jesus does censure the woman in sin, through his law of divorce."

I deny that Jesus censures either the woman at the well, or the woman found in sin, through his law of divorce. He says to her: "Hath no man condemned thee?" She says: "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go thy way and sin no more."

A—— seduces a young girl, and she sinks in shame, shunned by society, and scorned by all women. Women; yes, women are the ones to push her down, and down, till she never can rise.

He goes into society, courted by the ladies, and nine out of every ten mothers will sell their daughters to him, well knowing his mighty and foul wrong. Not one of those mothers will take her in, though she lie in the streets,—be friendless and homeless, and yet they will not even give her employment to keep her from starving. Her very presence is contaminating. Not one Christian woman in Fond du Lac will take one of those women in, though she repent in sackcloth and ashes. They will not give such a woman employment to save her from sinning, though she swear by her God that she will sin no more, and there is nothing left for her but to keep on sinning, or *starve.* You hate their sins, but you need not hate the women, too.

Jesus said, "Neither do I condemn thee; go and sin no more,"—but he scorned her deeds.

Haddock is a Methodist, and I am a Spiritualist, and there is work for us to do. We must both talk to the people on this subject; we must change this mighty wrong, and make the seducer understand that he must suffer the consequence of his sin, and teach the woman to aid her unfortunate sister,—help her up, and say, "Neither do I condemn thee; but go, sin no more."

The many troubles in the marriage relation have existed for eighteen hundred years, in all conditions of society, and to-day it is interesting every humanitarian and every legislator, and every clergyman.

Mr. Haddock quotes A. J. Davis, H. C. Wright, and the *Universe*, BANNER OF LIGHT, the *Educator*, and the RELIGIO PHILOSOPHICAL JOURNAL, "of whom Mr. Wilson is one of the principal editors," to prove that Spiritualism is the cause of this trouble. Now, we publish the articles of different writers that are sent to us, and criticise them in our editorials, and publish the criticisms of others upon them.

The question is to-day, not what shall we do, but what shall we have? Shall we have a woman sold for a suit of clothes, or for seven years' labor, or shall there be a mutual contract between the two, based on love, and *love only.* If marriages are made in heaven, man had nothing to do with them, and God makes some big failures; if on earth, man has all to do with them.

What shall we have? Shall we have a true and holy marriage, or shall we have sinful unions, that curse the world with inharmonious offspring? I am glad there are divorce laws! For God's sake, tell the woman to go free, and sin no more. Our prisons, jails and gallows have victims enough; don't bring any more inharmonious children forth to be new victims. Separate them, and don't let it cost more to get unmarried than it did to get married.

But where does the divorce law begin? Deut. 24: 1, 2.—

"When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it into her hand, and send her out of his house."

There is the divorce law, and that is the Bible, and not Spiritual literature.

Haddock said a few nights since that the Spiritualists were brought up in the church, or of Christian parents. Perhaps that accounts for this looseness in the marriage relation. We caught the disease before we left the church, and have not got wholly cured of it yet.

He says that all that is good in Spiritualism came from the church. I can say as well, all that is bad in Spiritualism came from the church. And for the divorce law I will take their Bible for it; and for a looseness in the marriage relation, I will take the ministry for an example and read to you the names of three hundred ministers in the "Orthodox Looking Glass," who have committed all manner of crimes against the marriage law, even to murdering their wives. This is the ministry only,—not speaking of the church at all,—and there is more still than this.

Then it is easy to be seen where the looseness among Spiritualists came from. We took it from our early school, the church, and we have not quite got over it; and when the church turns away a repentant woman, and bids her begone, we say to her, "Neither do we condemn thee." And she comes to us, and we take her in, and aid her to do better; and she sins no more. The church turns up its nose at the Free loving Spiritualists, because we help a sister to rise up and do right, and sin no more.

2. "Modern Spiritualism robs God of his personality, and we have no need of a God at all."

On Tuesday and Wednesday evenings, when I put in 155 passages proving God's personality, Mr. H said, "Every intelligent Christian knows that the texts quoted are mere figures of speech, and that God is not a personal God."

Now he goes back on his own argument, and claims a personal God, and that Spiritualists disown a personal God.

3. "They owe God nothing; are not responsible to any but themselves, and do as they think best."

What is God? I read in Gen. 17: 22:

"And he left off talking with him, and God went up from Abraham."

Again, in Gen. 18: 2, "Three men stood by him." Again, "God says many things too hard for the Lord,"— * * * Again, "Shall not the Judge of all the earth do right?"—Gen. 18: 25.

From Gen. 32: 24, 25, 28, 30, I read:

"And Jacob was left alone, and there wrestled a man with him. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, As a prince thou hast power with God and with men, and hath prevailed; and Jacob called the name of the place Peniel, for I have seen God face to face."

Hosea says, in speaking of Jacob, "He boasted that he had power with God. He took his brother by the heel in the womb, and by his strength he has power with God."—Hosea 12: 3. "And Adam and Eve hid themselves from the presence of God among the trees of the garden."—Gen. 3: 8.

"And it repented the Lord that he had made man on the face of the earth; and it grieved his heart; but Noah found favor in the eyes of the Lord."—Gen. 6: 6, 8.

"And the Lord smelled a sweet savor. And the Lord said in his heart, I will not again curse the ground for man's sake, neither will I again smite every thing as I have done,"—Gen. 8: 21. In 1st Kings, 22: 23, "the Lord put a lying spirit in the mouth of all his prophets, and the Lord has spoken evil concerning thee," and this for the purpose of destroying Ahab. "For this purpose God has sent strong delusions among them, that they might believe a lie and be damned."—2d Thes. 2: 11.

Here is repentance and grief of God, and lying and deception. Again I read from this book some more valuable teachings.

And the Lord said, Speak now in the ear of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold, and the Lord gave the people favor in the sight of the Egyptians. And the Lord said, About midnight will I go out into the land of Egypt, and all the first-born of Egypt shall die, from Pharaoh on the throne, to the maid servant behind the mill, and all the first born of the beasts." Ex. 11: 1, 2, 3, 4, 5.

"If a man entice a maid and lie with her, he shall pay money according to the dower of the virgin."—Ex 22: 16, 17.

"Thou shalt not revile God." * * *

"Neither shalt thou countenance a poor man in thy house."— * * *

"God ordered the sons of Levi to slay every man his brother, companion and neighbor, and the children of Levi did according to the word." Ex. 32: 27, 28.

"The Lord refused to go, as he had promised, with his people." * * *

This is the God we deny responsibility to, holding that his judgment, actions and dealings with mankind are no better, if as good, as man toward man.

G. C. HADDOCK.—Mr. Chairman, ladies and gentlemen;

Last night, Mr. Wilson denied there being any secret societies among Spiritualists; but I have good authority for saying there are, and they have for their object the overthrowing of all government, and establishing a theocracy, with all power vested in themselves, independent of God or man.

Wilson says that he sees spirits. He will rise up in a room and say, "I see so and so, and he says so and so." There will be, perhaps, three hundred in the room, that don't see it. Will you believe the three hundred or him,—only one? There is three hundred against one! Is Mr. Wilson more spiritual than any one else? Is he more spiritual than you and I?

Look at him,—just look at the man! Does he look more spiritual? Just look at him! I don't mean any offence to Mr. Wilson,—none whatever; but—ahem—if I—ahem—if I should want a man to slay a three year old steer and eat him, I would call on Mr. Wilson. No offence to Mr. Wilson at all,—don't mean anything personal.

Now, it is easy enough for Mr. Wilson, upon entering a place, to find out all he can, with dates and names. I don't say he does so, but it is easy enough for him to do so if he wants to, and certainly we can believe the testimony of three hundred against one, when we understand the law of light and vision.

And now as to the responsibility of man to God, we will read more of this spiritual literature. (Reads from "Life's Unfolding" and Cora L. V. Daniels) There is the responsibility to God. Is that worthy of your support?

In New York the spirits knocked Mr. Wilson down. Why don't they knock *me* down? Now here I stand—Spirits *knock* me down! I defy the spirits!" If they knock me down, I will be a Spiritualist from henceforth. Now spirits *knock* me down! Here I stand! They don't knock *me* down, *do* they? How did they knock Mr. Wilson down? They don't knock *me* down; *I* don't see them! In a psychologized state I could see them, no doubt, the same as Margaret Emery, Mr. Wilson, and many others did.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter, should not a people seek unto their God, for the living to the dead?" (Isaiah, 8: 19)

Seek unto those that have familiar spirits! There are many that have familiar spirits now-a-days, but should not a people seek unto their God for the living to the dead? We must seek unto God for a knowledge of the dead? That don't tell us to go to those that have familiar spirits to learn of the dead. Spiritualism tries to make this apply to them but cannot.

I can read here to you that the Spiritualists say that God is man, and man is God. (Reads from the RELIGIO-PHILOSOPHICAL JOURNAL, BANNER OF LIGHT, and the *Educator*,)

Man is God! Oh, what a monstrous teaching is this! Man is God! What a God we have,—have we not?

Wilson has given us a sample of household government,—and there are many such, and I think the cause many times, is in the inharmonious connection between the parents, and many times in the incapacity of parents, in bringing up children right; but I don't think a looseness in the marriage law will better things in households or society.

Mr. Wilson read in Deuteronomy, the divine law. Does he know the meaning of the word uncleanness?

If Mr. Wilson can prove Spiritualism to be true by the Bible, I will be a Spiritualist, but it can't be done. I can prove to you by the Bible that Spiritualism is not true, and that no spirit can come back.

God made the world perfect, but man fell from his high estate, and God cursed the world. Then Christ came and blessed it, and saved all on conditions, and gave his life for us. God planned the scheme of salvation, and we must accept it or perish. God gave us a savior and through this great sacrifice, we can be saved if we accept it. There is no other way for us to enter heaven. God will not change his plan of salvation through Christ, and he did not promise to save any that did not repent and believe. I am willing to bow to God's holy law, and acknowledge my responsibility to Him. There is no way for us to know the future life, the New World to which we go. Columbus left the Old World for the New, not knowing where he was going to land, so *we* must start out for the New World, and trust in God and his word.

E. V. WILSON. Mr. Chairman, ladies and gentlemen:

God wanted a preacher to preach his gospel. He called on Geo. C. Haddock. Look at him! There he is!" Just look at him—no offence to Mr. Haddock—none whatever! Nothing personal in my remarks—not at all; but there he is, this chosen minister of the Lord. Now, if I wanted—no offense—ahem—if I wanted—ahem—a soul slayer, one that could slay the Holy Ghost with the jaw bone of an *ass*, I would select Geo. C. Haddock! No offence to Mr. Haddock. (Laughter.) What do you think of this Methodist minister we have here? Take it as it is, is it appropriate for a Methodist minister? "Does Mr. Wilson know the meaning of the word uncleanness?" Yes, very well, and admits among other things lewdness; but mark you, God says that this lewd thing may marry just as many men as she pleases, "and when she is departed from this man's house, she may go and be another man's wife, and if the latter husband hate her, and write her a bill of divorcement, and give it into her hand, and send her out of his house, or if the latter husband dies, which took her to be his wife, her former husband which sent her away, may not take her to be his wife again." There is your divorce law. This lewd thing can marry as many as she will; but she may not go to her first husband. That out-Herods Spiritualism!

"Mr. Wilson sees spirits. Three hundred others in the room do not see. Do you believe he can see what others can not see?"

Let us apply this rule. There is a revival meeting. There are one thousand persons present. They are all very sensitive; their feelings are very acute. A, B and C feel the Holy Spirit. Nine hundred and ninety-seven do not. A, B and C see angels, Jesus and heaven. Nine hundred and ninety-seven do not. Where does the Christian religion stand on your own ruling? Besides all that, it is a well established point in the rulings of the common law, that one positive witness unimpeached, is worth more than three hundred beliefs, hearsays, or uncertainties.

I have heard, and believe that my pious friend had a square set-to with a spirit once, if he was not knocked down. He says it was the Holy Spirit. It was a severe tussle, a big job, but the Holy Spirit was too much for him, and down he came, flop on his knees, and then the Holy Spirit lashed him into the ministry; and what a preacher! We have but to read his sermon of to night in the RELIGIO PHILOSOPHICAL JOURNAL, "of which Mr. Wilson is one of the principal editors," and you can judge for yourselves of the character of the conquest.

"If Mr. Wilson can prove Spiritualism by the Bible, I will be a Spiritualist."

I offered you a challenge on the Bible, and you declined it, and I accepted yours. I am at your disposition in the future. Say in November, in the city of Cleveland; Dare you come to time, and on my resolution that I offered you, on the 7th, 8th, 9th, 10th, 11th and 12th of November next. I will furnish hall, and make arrangements.

I have not got through with the marriage question. The one that I quoted is not the only divorce law that God has given us. In Ezra, 10: 2 3 we find:

"And Shecaniah, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, we have trespassed against our God, and have taken strange wives of the people of the land, yet now there is hope in Israel concerning this thing. Now, therefore, let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my Lord, and of those that tremble at the commandment of our God, and let it be done according to the law."

Is that Spiritualism? "It has the symptoms badly." There is divorce laws, and God's divorce laws. God ordered them to put away their wives, because they were not of the people that he liked best, and they do it according to the laws, put away wives and children. This is not Modern Spiritualism—it must be ancient Spiritualism—it has the symptoms of Spiritualism.

What one must see, all must see; and we don't believe only what we see, according to Haddock. Paul heard Jesus, but he did not see him. Haddock felt the holy spirit, but he did not see it.

Isaiah 8: 19, 20—And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God for the living to the dead?

"To the law and the testimony—if they speak not according to this word, it is because there is no light in them."

Now, let us see the grammar of this. "And when they say, seek unto those that have familiar spirits, and to wizards that peep and mutter—should not a people seek unto their God for a knowledge of God and to the law and the testimony, for a knowledge of the dead? If they speak not according to this, it is because there is light (knowledge) in them." That is just as that should read, by supplying those few words—it does read so, and that is the grammatical reading of it, according to a professor of a college in Richmond, Va.

HADDOCK.—Mr. Chairman, ladies and gentleman: Persons can interpret scripture a great many ways to suit themselves, if they supply words. I read things just as they are, and shall now read some more spiritual literature, to prove their idea of God and spirits. (Here followed extracts from many writers, showing that there was a male and female God.) Cora L. V. Daniels said that spirits could not be seen, but perceived. A. J. Davis, RELIGIO-PHILOSOPHICAL JOURNAL, "of whom Wilson one of the editors," said Lizzy Doten prayed to Lucifer. A. B. Childs said whatever is, is right; Judas as necessary as Jesus; good and evil all the same, and right. Saul and the witch of Endor was a visitation of God's law, and not real. It is a history of evil spirits and evil doings. This witch had familiar spirits, and Saul was a lost man from the time he had dealing with these evil spirits.

There are many points in this marriage question, that Mr. W. and myself agree upon. We all know of the laws of the Bible on marriage, and that the people and laws have changed since then. I agree with Mr. Wilson that women suffer unjustly, and I hold to change this condition of things; we must have tight divorce laws, and he holds that we should have loose divorce laws; this seems to be our point of disagreement. We must educate the people to Christ's law of divorce. We come here to argue points that we disagree upon, and as this has nothing to do with the resolution under discussion, we will only argue points that we disagree upon.

You see that from these quotations, that whatever is, is right—then all crime is right; all sin, adultery, and all evil is right.

Cora Daniels says that we can not see spirits objectively, but perceive them only with the clairvoyant sight. I would like to know if Mr. Wilson sees spirits, or perceives them.

Dr. Hare says bad men are as good as good men. We are all right then, any way.

☞ A Southern contemporary, in the course of an article on "breach of promise" suits, advances the somewhat novel opinion that what are termed "engagements" between young persons of opposite sexes have no binding force, and that therefore such suits are generally instituted by ladies of questionable social standing, for the purpose of gaining notoriety, and with the hope of pecuniary profit.

"An engagement," says this authority, "is merely a period of probation. A man who enters into one in bad faith is a scamp, of course, but if he finds himself mistaken and does not retrieve it while he may, he is a fool, and deserves a termagant for a wife. If this were correctly understood we should seldom hear of that roaring legal farce, a 'breach of promise.'"

Original Poetry.

Written for the Religio-Philosophical Journal.

MUSIC.

BY REV. E. CASE.

Away! away! Thou speakest to me of something which in all my endless life I have not found, and shall not find.—RICHTER.

I have not found thee, and I shall not find,—
Thou beauteous phantom of the dreamy air,—
Thou shadowy something of the Immortal Mind,—
Thou spirit of God's beauty every where!

Thou seemest not of mortal lot a part;
Thou comest like sunshine from the Summer Land,
Falling upon the flowers and on the heart
In rythmic sweetness, numbers wild and grand;

Flowers that seem fadeless in their gorgeous hues,
Such as no mortal shore hath ever caught,
Nor the green isles e'er drank from morning dews,
And in the rose or lily's texture wrought.

'Tis seen in the beauty of some lovely face,—
That glad, mysterious light that from the soul
Steals forth a glory of attractive grace,
And holds us with an angel's sweet control,—

Till we are lost in the delicious dream,
And stand spell-bound in thought at things so fair.
Till we are not the beings that we seem,
But are transposed to wondering statues there.

Yet when we seek to touch it is gone,—
No longer what we seek, and which did seem
So real, but hath like a wild bird flown,
Or some pure spirit vanished from a dream.

'Tis something of all things, yet no single thing,—
Something of earth, and air, and sea and sky,
That mountain, cloud, and stream and valley fling
Deathless, because too beautiful to die.

Would I could grasp it, searcher that I am,
Sweet music in thy soul-entrancing spell!
If thou art of that heaven whence my soul came,
Then come, thou beautiful, and with me dwell!

Spirit of earth, and sea, and sky, and heaven!
Thou indefinable yet living thing!
Thou glorious something unto earth that's given,
Over my soul thy deathless presence fling!

That I may be all eye—all ear—all heart—
All spirit-tuned—all beautiful and free:
That I, in mo essential self, become a part
Of that which lives eternally in Thee.

Written for the Religio Philosophical Journal.

TO MY BOY.

BY A FATHER.

An old man and his feeble wife,
Whose hairs were thin and gray,
Were sitting by their cottage-hearth
One pleasant Sabbath day,
The winds without sighed mournfully,
Then slowly died away.

They sat and mused upon the past,
Of many years gone by;
While thinking of their early hopes
Each heaved a heavy sigh,
And tears rolled down their care-worn cheeks,
Like rain-drops from the sky.

They were alone, for one by one
Their children all had left,
Except one boy—their youngest boy:
Of him they were bereft
By blandishments of evil men,
And they alone were left.

For he upon whose stalwart arm,
When both had feeble grown,
Had hoped to lean while tottering down
Towards that silent bourne,
Had left them in their feebleness,
And they were left to mourn.

He met the "wine-god," and he fell,
As thousands have of yore
He heeded not his father's call,
As many years before,
As when a little child he played
Around their cottage door.

His mother wept, and down her cheeks
Her tears rolled one by one.
"My boy—my boy!" the mother cried,
"My poor, misguided son!
Would to God that I had died
Ere life with thee begun.

'Oh God! have pity on my boy,
And guide his heart aright,
And on his darkened path of death
Pour a flood of light,
And give him back to us again—
A conqueror in the fight."

NAPOLEON.

A Communication from Him.

This communication was given August 7th. After giving his nativity, etc., he spoke as follows:

"When I was in earth-life, I believed there was a destiny, a mission for all of earth's children, individually, as well as for nations. Passing into spirit life does not change the man. When on earth, it is said that I was an ambitious, aspiring man, striving for power, to become a ruler, etc. Little did the world know what my motives were. It was my mission to demonstrate to man that he possessed an inherent right, given him through the law of his being, and that was freedom. Free to think and free to act, and it is none the less my mission now. I labored for that there; I labor for it now, and ever shall.

What care I for what you call human sacrifice? What care I for the shedding of blood? It must flow to the bits of the horses' bridle. I am on the throne of France now as much as ever—the power behind the screen, with millions of spirits with me. I have no regard for the laws of consanguinity. I must work out my destiny, let the sacrifice be what it may.

I have told the present Emperor (in earth) of France the time had come to declare war, and he would succeed. I did not mean he would succeed personally—that he will not do, but he will succeed as an instrument to bring about man's freedom. The war has commenced, and I glory in it. It will be a fierce one. You need not think it will stop. There will be a little calm, but only to renew with more vigor. All Europe must engage in it finally, and you in America need not expect to escape. A mighty principle is involved,—the rights of universal man. We of the Spirit World, have drawn the sword of the spirit, never to be sheathed, until freedom's bright flag floats wide over this world, and a republican form of government is established on the Eastern and Western hemispheres—one government over the whole planet!

This is what I labor for—this work, with hosts of other spirits, is my destiny. This is the war of Armageddon. I rejoice. I am glad. I am glad my earth experiences were what they were. And I glory in whatever I have passed through. Do you ask when all this will be accomplished? I answer, within twelve years—*twelve years will do more than could be done* in twelve hundred years in any time previous."

Much more was said, but this is the substance.

Z HOUGHTON.

Jamestown, Wis., Aug. 28th, 1870.

Correspondence in Brief.

WALDRON, IND.—R. D. Creed writes.—Last winter I chanced to get a copy of your very valuable paper, and accordingly sent fifty cents for the same on trial. I am much pleased with it, and wish it continued. I left Greenfield in May, and consequently have not got my paper regular. Inclosed you will find two dollars, which you will place to my credit. I like your paper well, and the philosophy it teaches, and believe it to be the true religion. We have but few Spiritualists in this place, that avow themselves as such. Mrs. Howard is a very good medium. I believe she is a clairvoyant and writing medium, but for some cause unknown to me, she does not practice her mediumship. Have not had any lectures here for two years or more.

WOODBURY, VT.—S. Britain writes.—Please find inclosed one dollar and fifty cents, which you will put to my credit. It does not seem as if I would enjoy life well without the JOURNAL from week to week, though I have many other papers to read. I am much surprised that there should be so much apathy in our ranks as there is in many places, yet the great work of progression goes on in Vt. We are having many glorious tests of spirit life and presence. My health is very poor. I am passing on.

VERMILLION, DAKOTA TERRITORY.—J. J. Pierce writes.—Thank you for your forbearance, as I would not do without the JOURNAL for all the common literature of the day.

FARMINGTON, MICH.—Maria Webster writes. I herewith inclose you three dollars for the renewal of my subscription for the JOURNAL. Part of it is due you already, and you will please accept my thanks for continuing the paper beyond its limited time. The article headed, "Does God keep a Calf?" is well worth a whole year's subscription, so nicely does it express my mind in regard to the existing phenomena, and when I look out on this "other side of life," I sometimes almost feel to upbraid the laws that produced it. Shall finite upbraid infinity? and yet I feel so. If there is any good in this dark side of life, I shall be glad when I am permitted to see it.

SAN JOSE, CAL.—Maria Culp writes.—I greet your paper with joy every week, and would be very lonely without it. Those who take it here, prize it much. Mrs. Beach is becoming developed so finely, that I think she will as soon as her health will admit of it, be one of the best speakers and test mediums that there is on this coast. I think that she is destined to fill a high position in time to come. She is controlled by a high order of spirits, such as Miss Axa Sprague, Elizabeth Barrett Browning, and others. Their poetry, as it comes through her inspiration, is beautiful, and the lectures very good and instructive. Her delineations of character, description of spirit friends, and giving names and tests in general, I think fully equal to E. V. Wilson. She was giving a sitting for a young man not long since, and after telling him various things, she said:

"I see a friend by your side dressed in soldier clothes,"—describing him, and giving the name, and said:

"Do you recognize him?"

He said, "I have such a friend, but not in spirit life."

Shortly after that, she received a letter from him, stating that he had just ascertained that his friend was in spirit life. She was telling me this evening, that to day a lady brought an Indian boy to her room, and said:

"I wish you would tell me what you see around him."

She said, "I see him taken captive by some soldiers. They had a battle. The Indians commenced it."

She also told the name of one of the Indians. It happened east of here. Her statements were correct.

HORSETOWN, CAL.—Dr. Thomas M. Crawford writes.—I, one of the oldest subscribers to your paper, find myself and two little girls aged respectively seven and nine years, in this far-off land, working our passage, and laboring for the glorious old cause. My weapons are science and the Bible.

TAMA CITY, IOWA.—Isaiah Hills writes—There are no Spiritualists around here, and I welcome the JOURNAL every week with its spiritual food and heart cheering messages.

BRENHAM, TEXAS.—Margaret Bush writes.—Is there no possible chance that we can get some good physical test medium here this fall or winter? I wrote some six weeks since to Peter West, but have had no answer. Then I wrote to Dr. D. P. Kayner. We want some good medium to come as Mrs. Wilcoxson did, for the good of all, to spread the light abroad.

WARREN, IND.—Wm Carr writes.—Time admonishes me that the paper that is coming to me, is paid for only to the first of September. I can not bear to be without it on any pretext whatever.

MADISON, IND.—J. M. Rickard writes.—I wish to inform you that our dear brother, A. E. Smith, passed on to a higher life, August 25th, at nine o'clock, P. M., of a chronic rheumatic affection, of which he has been a sufferer for the last seven years, in the full hope of reunion with his beloved wife and children, with whom he had held sweet communion through the last years of his time here on earth. He was a firm believer, being himself a medium, and sometimes used to write short communications. He suffered greatly, so much so that his limbs became drawn up, depriving him of the use of his hand in writing. He had not been gone from our view forty-eight hours, when we received a communication from him.

KINGSVILLE, MO.—W. J. Atkinson, M. D., writes as follows to the Spiritualists of the United States:

Brethren, we have a great work before us. There are thousands upon thousands of our citizens that are groping their way in spiritual darkness, and refusing the light "because their deeds are evil." Our blessed philosophy has spread its genial influence throughout the land so much so, that there is not a neighborhood but has felt its benign influence upon some of its members; and we ought to be thankful to the Omnipresent Spirit for this great work. But there are those who have not heard, and who refuse to hear, who will not go to listen to a lecture upon the subject, neither will they read any of our papers. We must meet that class. They must have the word preached to them, if not orally, then in some other way. I think I have got the plan. It is, to raise a missionary fund for the domestic mission, and have a lot of tracts printed that shall contain a brief and plain statement of the various points of reform that we are laboring to accomplish. Then after we get this done, let every Spiritualist in the land consider himself a local missionary; let him be supplied with those tracts for gratuitous distribution in the most judicious way, by them, as each judges best in his neighborhood, so that those who will not hear a speaker, will by chance, as it were, pick up one of those little messengers of peace, and thereby get a few ideas that would never find their way into their craniums by any other mode.

Joseph S Fine writes.—There are spirits who have not yet got rid of this condition—selfishness. They cannot get rid of that trait in the spirit-existence, until they have put on some physical condition by which to come in contact with minds in the form. It is really like a burning hell to them, because they have to undergo the very feelings of those who are still in the form. There are spirits out of the form, who, for humanity's sake, are willing to put on the proper physical condition, in order to approach mankind, to reform and enlighten them, and those very spirits out of the form, as long as they are clothed with those physical conditions, have to undergo feelings like those in the physical form—it matters not in what degree of suffering it is, the feelings are exactly the same.

DAVENPORT, IOWA.—William McKay writes. I have been a deist all my life till within the last two years. Fought Spiritualism all my life, from a deistical stand point, the only one that can stand any show with it.

SPENCER, OHIO.—H. J. Foster writes.—You will find three dollars inclosed, for the present years' subscription to your excellent paper. It is what I need, being all alone. There are but few Spiritualists here.

Phenomenal.

Written for the Religio-Philosophical Journal.

KENTUCKY.

Excitement in Paducah—A Woman Entranced, Passes through Death Scenes—Excites great attention.

COMMUNICATION FROM J. P. WINCHESTER.

I mailed three papers to you to-day; there is an article in each about Spiritualism. I have been to see the lady three times, and am going again to-morrow night, at 8 o'clock, P. M.; then my father is to communicate through her. She has been sick six weeks last Thursday the 1st inst., but not so unwell as to be confined to her bed all the time. She would sit several times during each day, and on Thursday, the 1st of this month, she was taken with convulsions, and would appear to die, and her pulse would leave her entirely for about ten or fifteen seconds; then she would sit up in bed and smile, and seem as happy as an angel, and talk a good while. At first the family were very much alarmed, and did not think she could live.

They were very much relieved by one of the neighbors, who told them that she was not in any danger; that she was only in the clairvoyant state; and he proved the truthfulness of his assertions by taking her by the hand, and requesting the spirit of some friend to communicate. In about two minutes she would appear to be dying, and imitate perfectly every motion and action, and repeat every word that that person said when dying.

Then she would sit up in bed, and that person would talk through her, and answer all questions that he could have answered while living, and many others that he had learned since.

She has been in this situation a week to-day, and thousands of persons have been to see her during the time. The house is crowded night and day, and it has been a very great annoyance to the family.

The case has baffled the doctors; they don't understand it. She becomes in her right mind once or twice a day, and calls for something to eat. She partakes heartily of light food, such as sick persons usually eat. As soon as she is done eating, she goes back into the same condition. She remains in her right mind about ten minutes. Last Sunday evening, however, she was lucid for about half an hour. She was then asked if she knew what she said when she seemed to be out of her head. She answered that she remembered it all, and that it was her aunt's mother's spirit, that was doing it all for the good of the family and the world.

The whole family are Spiritualists now. No power on earth could change their belief, and they are all perfectly happy.

A majority of those that have seen her, think it is some sort of witchery, or something of the kind.

I could tell you a thousand other things about her, but I will have to defer it. I will write to you again after I go and see her Friday night.

A SINGULAR CASE.

From the Kentuckian, (Paducah, Ky.)

On Sunday evening last, in company with Mayor Saunor and Dr. Brooks, we visited the house of Mrs. Lewis, who lives in one of the Stovall cottages, on Clay street. We there found the wife of Mr. Pell in a singular condition. She is about twenty-five years old, full medium size, was married about eighteen months ago in an adjoining state, and came to Paducah some eight months ago to reside. She has a child three months old.

Four weeks ago she was indisposed, and continued so; nothing serious was apprehended until last Wednesday night, when she was taken with convulsions, each lasting from five to ten minutes. She would then have an interval of quiet for fifteen or twenty minutes, and then another convulsion. This strange condition continued for about twelve hours, and left her in a singular state, being apparently unconscious of everything around her. She has had lucid intervals at about one o'clock, both in the day and night, which lasts but a few minutes. In the mean time she has slept but very little. She talks, rubs her hands, and at times looks pleased, at other times she has a sorrowful woe-begone expression, and will burst into tears.

Mayor Sauner had a friend, a Mr. Lewis, who died in this city about eleven years ago with consumption. On Sunday evening he sat down by this Mrs. Pell and took hold of her hand, when she immediately commenced acting the dying scenes of M. Lewis. She talked just as he did, using the same actions and identically the *same* language, which it was impossible for her to have heard from any source, as Mr. Lewis could only talk in a whisper and Mayor Sauner had to put his ear close to his mouth to hear what he said; and he declares positively that she repeated the expressions of the dying man, which no person heard but himself, and which he never repeated.

But what adds to the singularity of the case is the fact that she acts in every respect, with the positions of head, hands and body, as the dying Lewis did, and in appearance dies away as he did, her eyes becoming set, and her pulse becoming almost extinct; but in a moment afterwards she arouses herself up, the color returns to her face, and the pulse becomes strong and natural again.

Another case: a woman visited her a few days since, who had lost a child that suffered intensely while dying. Mrs. Pell had known nothing of this child, yet when its mother came into her presence, she screamed, acted like, and apparently died off as the child had done. We were informed of other instances of the same kind, and it is certain that she could not have had any knowledge of any of the cases, as it is less than a year since she first came to Paducah.

We can give no satisfactory solution of this extraordinary case, and if it can not be accounted for by attributing it to something like mesmerism, we give it up as an inexplicable mystery beyond comprehension.

SPIRITUALISTIC.

Wonderful Mediumistic Powers of Mrs. Pell.

From the Paducah Herald.

There has been a great deal of excitement for the last few days about the spiritual manifestations of a medium, in the outskirts of our city, on Clark Street, whose mediumistic powers have but lately been developed. Mrs. Pell is the name of this medium and clairvoyant. I say clairvoyant, because she is not only spiritually obsessed, but can lift the veil of futurity, and see events now hidden 'neath its folds. She was taken ill a few weeks since, previous to which time she was unconscious of possessing the auratical conditions necessary to a successful clairvoyant and spiritual medium.

Hearing all kinds of rumors on the street about the "mysteries" connected with the lady, in company with a couple of others, I visited her last evening, to learn, if possible, whether it was a mystery, or simply manifestations of spirits. When we reached her residence, we were informed by her brother-in-law that she was not able to see any more visitors, as she had manifested spirit presences so many times during the day that she was utterly exhausted. This was a disappointment, but we learned from Mr. Pell and other witnesses the particulars of the "mystery." She had been visited during the day by hundreds, many of whom requested interviews with departed friends through her mediumship, which she kindly granted. All questions were truthfully and satisfactorily answered; death scenes were re-enacted; dates of events given, of which she was entirely ignorant; interviews were granted between man and wife; and many other convincing proofs of Spiritualism were given. She claims to be *en rapport* with her "guardian spirit," and maintains that it is through this spirit that she is entranced and her organism controlled by spirits called for.

J. W. Sauner, our mayor, says that the last words of Mr. Lewis, who died in this city in his presence, about eleven years ago, were repeated by Mrs. Pell as he heard them spoken by Mr. Lewis at the time of his demise; her actions were the same, and that she used, word for word, the language used by Mr. Lewis. In these cases, where she imitates the death of any one her visitors may wish, she dies away as they did, until she becomes apparently dead. She will then arouse from the stupor and be calm again. Many others of our citizens are willing to testify to the truthfulness of her imitations of persons who died years ago, and of whose existence she was entirely ignorant.

The lady has been spiritually controlled for several days; hence, it is not clairvoyancy alone, for she does not require to be entranced through mesmerism, odology, or pathetism, nor yet fascinated; but is placed in Dodd's "psychological state" (?) or La Roy Sunderland's "trance," by spirits alone. Her powers prove her to be an excellent medium, and one who may yet serve to convince many of the truth and beauty of the spiritual philosophy. I have never heard of a newly developed medium with more power than Mrs. Pell. The Brothers Davenport, and Dan Home even, were at early development gifted with no greater powers. But it is not well for her to exert herself too much for the mere gratification of those who have no other object in visiting her than to satisfy an idle curiosity. She should recover from her sickness before giving any more tests, as manifestations of the kind, physically or mentally given, require strength.

This is the first phase of spiritual mediumship we have had in our city, and it has in consequence created considerable excitement among skeptics; but there is hardly another city of its size in the United States but has regular spiritual lecturers, societies and lyceums. The day is dawning. More anon.

THE MEDIUM

Mrs. Pell, the lady spoken of in yesterday's KENTUCKIAN, was visited on Monday and yesterday by a number of our citizens, some of whom give marvelous accounts of her spiritualistic demonstrations. There is something wonderful and mysterious about these revelations, yet we think it can all be accounted for on the theory of mesmerism.

We have never been able to realize that spirits could be called from the *vasty deep*, or from the condition in which they are placed after death, to answer silly questions propounded by an idle curiosity, and from which no good results can possibly come. Yet we are compelled to say that some of the demonstrations as related to us of Mrs. Pell as a medium are incomprehensible. We hope to be able to publish a rational theory of the case from some one who understands it.

A REMARKABLE DREAM.

Was it Induced by Spirits?

S. S. JONES—DEAR SIR:—Occasionally there occurs a premonition in the form of a dream, which is fulfilled. The following circumstances I condense for the RELIGIO-PHILOSOPHICAL JOURNAL—thinking the readers of your paper may regard the account, as at least, in some degree interesting:

On the night of the 27th of August last, a man named James Metamore, with several others, became involved in a melee, in which Metamore was so severely wounded, that a few days afterward he died. John Miller, who professes to be Metamore's warmest friend, had just parted with him, when the latter was attacked. When he had been conveyed to the Medical College, and Miller had learned the extent of his friend's injuries, he gave way to violent weeping, and remained a constant watcher at the wounded man's bedside.

Miller says he has known Metamore for three years or more, and that during that time he has been his constant companion. He states that on the night of the 24th of Aug., three days prior to the melee, he had a singular dream. He awoke from his sleep crying, having dreamed that something terrible was about to happen to Metamore. This dream assumed the form of a presentiment, and he claims that he went so far, as to *premonish* Metamore a day or two afterward.

Mrs. Buggy, who does Metamore's washing, also claims to have had a dream on the night of the melee, somewhat similar to that of Miller's. This woman resides about eight blocks from the place where the row occurred.

Of course, we must take Miller's word that he had such a dream. Nearly every one, however, has heard of similar occurrences, and I can not in this case, see any incentive or object that would be gained by Miller relating what is not true.

The above is a condensed report of the affair, and you can dispose of it as you think proper. I give only those particulars of the melee, as are directly related to the dream.

FLORIAN RAYNOR.

Keokuk, Iowa, Sept. 5th, 1870.

SPIRIT PICTURES.

Letter from N. B. Starr.

BRO. S. S. JONES:—As per request of your Silver City correspondent, I send you the following statement. I would say by way of preface, that I am continually receiving letters of the same kind as your correspondent. Many of them I never reply to, for the reason that will appear in the statement.

I paint spirit pictures in oil only. Have been doing so for about seven years. I have painted hundreds. I do not know how many. Many of them have not been portraits, but scenes and landscapes in the Summer Land. The portraits have also been numerous. About four per cent have not been recognized. This last statement is a guess. There was no likeness extant of many of them. In no case have any of them been copied from likenesses.

I am not entranced.

I sometimes paint automatically; at other times I see the image on the untouched canvas, and paint it out intellectually. I have no control of who, or when, I shall paint.

I do not desire any orders for special likenesses. I have more than I can do, that is when I *can* do it. A lock of hair sometimes enables me to see the spirit, but not always. I do not answer any letters unless they contain at least two postage stamps.

I never make any guarantee. My price (when I can do it at all) is from twenty to fifty dollars, which must be paid, C. O. D. Lastly, I live in Port Huron, Michigan; am 67 years old. When not painting, I work at my trade, at which I can make a good living.

PROGRESSIVE SPIRITUALISTS.

We the undersigned, citizens of St. Louis, do hereby form ourselves into a society to be known as Progressive Spiritualists, for mutual benefit and the dissemination of truth, and agree to be governed by such constitution and by-laws as may be adopted by a majority of its members, and to pay on the first Monday of every month, the sum set opposite our names, toward defraying its expenses.

Any person may become a member of this society who is seeking after truth, with a desire to elevate and perfect their natures, and to acquire a correct knowledge of their future state of existence.

Every member will be required to live a good moral, temperate, truthful and virtuous life, and to do unto others as they would be done by, if placed in similar circumstances.

Any member who shall be guilty of conduct incompatible with these principles, may be expelled from the society by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the secretary to that effect.

No political or other inharmonious topic shall be introduced at any of our meetings.

At a meeting of the Society of Progressive Spiritualists, held at the office of Dr. Daniel White, No. 117 North Sixth Street, September 2d, 1870, the following officers were elected:

H. A. Reddeld,	*President*
J. P. Hibler,	*Vice President.*
G. W. Campbell,	*Secretary.*
H. C. Bieness,	*Treasurer.*
M. Wright,	*Musical Director*

St Louis, September 2nd, 1870.

WESTERN & ATLANTIC RAILROAD.

Office General Passenger and Ticket Agent.

Atlanta, Ga., September 6, 1870.

S. S. JONES,—Editor and Proprietor RELIGIO-PHILOSOPHICAL JOURNAL,

Dear Sir: The Georgia State Agricultural Society will hold their Sixteenth Annual Fair in Oglethorpe Park, two miles from this city, on the double track of the WESTERN & ATLANTIC RAILROAD, commencing October 19th next, and will probably continue ten or fifteen days.

The grounds are elegantly fitted for the purpose, well watered and otherwise adapted.

The completion of the H. I. Kimball House, having 317 rooms, exclusive of offices, with the National, St. James, United States, American, and Tremont Hotels, besides numerous private boarding houses and five hundred tents to be erected in the Park, warrant us in offering accommodation for 100 000 guests.

For the convenience of persons who do not desire to remain in the city at night, special trains will be run on four different lines of railroad, starting in the evening and returning at a convenient hour in the morning; thus enabling persons to lodge in the adjoining towns.

As will be seen from the accompanying Premium List, $25 000 in premiums are to be offered.

The citizens of Atlanta offer a special premium of $2,000 for the fastest trotting horse; $500 for the next best. "Open to the world."

Herewith find a resolution, adopted unanimously by the Georgia State Agricultural Society, extending a cordial welcome to the North, to the East, and to the West, to participate in this grand exhibition.

You can aid materially in consummating this reunion of the two sections by giving publicity to this resolution, and urging upon your readers the advantages offered by reduced rates of passage.

Trains will leave Atlanta for the Fair Ground every thirty minutes in the day, during the Fair.

Special arrangements will be made for the accommodation of the press.

Premium Lists can be obtained upon application to the Secretary Georgia State Agricultural Society, Atlanta, Ga.

Very respectfully, yours,

FOSTER BLODGETT, *Superintendent*,

B. W. WRENN, *General Passenger and Ticket Agent.*

The Following resolution passed the Georgia State Agricultural Society unanimously, having a representation from over 100 counties.

WHEREAS, The Fair to be held in Atlanta during the month of October, 1870, is intended to be a grand exhibition of American industry; and

WHEREAS, Said exhibition will be held under the immediate control and supervision of the Georgia State Agricultural Society: therefore be it *Resolved*, That we, the delegates and representatives to the Georgia State Agricultural Society assembled, do hereby extend to our fellow citizens of the North, East and West a cordial invitation to meet their brethren of the South at said Fair, to exchange friendly greetings, to exhibit stock, agricultural implements and other articles of home industry, and thus promote the material interest of all sections.

REMARKS.

It is with pleasure that we give place in the JOURNAL to the foregoing Circular and *Resolutions*, as a cordial approval of the spirit that actuates our brethren at the South.

Let as many as can possibly do so, accept of the cordial invitation tendered. The time has come to bury all discord that has existed, in the oblivion of the past, and in future cultivate the true fraternal regard so necessary to our well being, as the united brotherhood of humanity.

THE FIRST PRINTED BOOK.

It is a well known and remarkable fact that the first use made of the art of printing was to give to the world an edition of the Bible. This was at Mentz or Mayence, in the year 1450 and 1455. Guttenburg, a German, is said to have been the inventor of the art, and Faust, a goldsmith at Mentz, provided him with the necessary resources. The Bible was printed in two folio volumes, which were justly praised for the strength and beauty of the paper, and the accuracy and finish of the printing. The work contains 1,282 pages and being the first book ever printed it was a work of much intellectual and mechanical labor, and it was a long time before it was ready for circulation. When it was offered for sale, no one but the artists who had produced it knew how it originated.

Of this first printed Bible eighteen copies are known to exist, of which four are printed on parchment. Two copies are in England, one of these in the Grenville collection, one in the Royal Library of Berlin, and one in Paris. Of the remaining fourteen copies, ten are in England, three of them in the libraries of Oxford, Edinburg, and London, and seven in different private libraries. A parchment copy has been sold for $1,800.—*Translated from the German.*

☞ Swinburne is writing a drama, "Bothwell," in which Queen Elizabeth is the principal figure.

Speaker's Register.

Speker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

☞ HEREAFTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes, and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by WORD AND DEED.

Let us hear promptly from all who accept this proposition and we will do our par well.

Mrs. Orrin Abbott, developing medium 148, Fourth Ave Chicago Ill.

J. Madison Allen, Ancora, N. J.

C. Fannie Allyn, Stoneham, Mass.

Mr. and Mrs. F. W. Calkings, Trance, Test and Healing Mediums, will answer calls. Green Garden, Ill.

Harrison Augir, Charles City, Iowa.

Addie L. Ballou. Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL.

Dr. J. K. Bailey, box 394 Laporte Ind.

Rev. J. O. Barrett, Glen Beulah, Wisconsin.

Ettie Brown, Trance and Test Medium, will answer calls to Lecture Address: 128 West Washington street, Chicago.

Henry A. Beach, Spring Valley, N. Y.

J. S. Rouse, Casey, Ill.

Mrs. Bell A. Chamberlain, trance speaker and test medium. Medford, Minnesota.

H. T. Child, M. D., 634 Race St., Philadelphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., In.

Dr. H. P. Fairfield will answer calls to Lecture. Adress Ancora, N. J.

A. J. Eishback, victoria, Missouri.

Rev. J. Francis, Ogdensburg, N. Y.

I. H. Garretson, Richland, Iowa.

K. Graves, author of "Biography of Satan." Address Richmond, Ind.

Miss Helen Grover, Bloomington, Ill.

Joseph F. Hamilton, Bellaire, Iowa.

Thomas Harding, box 301, Sturges, Mich.

Samuel S. Harman, Goshen, Ind.

L. D. Hay, late of Huntsville, Texas, will answer calls to lecture.

Moses Hull, Hobart, Indiana.

Mrs. Hoyse, Trance, and Test medium Waterloo, Wis.

Daniel W. Hull, Inspirational speaker, Hobart, Ind.

Dr. Wm. R. Joscelyn, Lecturer. Address him in care of this Office, 189, South Clark Sreet

D. P. Kayner, M. D., Clairvoyant, Erie, Pa.

R. P Lawrence, Inspirational Speaker, Ottumwa, Iowa.

Mrs. F. A. Logan, care of Warren Chase, 827 North Fifth Street, St. Louis, Mo.

J. Mansfield, Inspirational Speaker and Healing Medium, Seville, Ohio.

Miss M. C. McClendon, Inspirational Speaker, Rock Island, Ill.

P. C. Mills, Riverside, Maine.

Dr. G. Newcomer, lecturer, 288 Superior st., Cleveland

Mrs. S. A. Pearsall inspirational speaker, Disco, Mich

Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C.

J. S. Maulsby Esq., Vancouver, Washington Territory.

Harriet E. Pope, Morristown, Minn.

Dr. P. B Randolph, 89 Court St., Boston, Mass.

Mrs. S. A. Rogers, inspirational speaker. Address in care of A. J Grover, Rock Island, Ill.

Warren Smith, Elexandria, Madison Co., Ind.

Job Smyth, Hallsport, N. Y., will answer calls to lecture

Mrs. J. H Stillman Severance, M. D., lecturer on Spiritualism, Medical Reform, Physical Culture, etc., Milwaukee, Wis.

Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn

Benjamin Todd, Portland, Oregon.

Mrs. Benjamin Todd, Inspirational Speaker, Portland, Oregon.

M. M. Tousey, Lake Mills.

J. B. Tupper, trance speaker, Jamestown, Wis.

Hudson Tuttle, Berlin Heights, O.

Dr. Samuel Underhill, Tonica, Ill.

J. William Van Namee, Trance Speaker, Elmira, N. Y.

Mrs. M. J. Wilcoxson, inspirational speaker. Address Care of Religio-Philosophical Journal, Chicago, Ill.

E. V Wilson, Lombard, Ill.

A. B. Whiting, Albion, Mich.

Dr. E. B. Wheelock, inspirational speaker, Cedar Falls Iowa

Elijah Woodworth, Leslie, Mich.

John Corwin, Five Corners, N. Y.

Miss S. C. McClendon, Moline, Ill. to lecture.

Mrs. E. R. T. Trego, Trance and Test Medium, will answer calls to lecture. Oil City, Pa.

E. B. Wheelock, Blairstown, Iowa

Mrs. Fanny Wheelock, Clairvoyant, Blairstown, Iowa.

W. Bush, 99 Madison street, Chicago.

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.

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☞ Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

☞ All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

A Search After God.

NUMBER EIGHT.

The Magnitude of the Question—Is God a Mathematician?—Where is the God who Claims the Authorship of Evil—The Serpent a part of God—Mary Gladstane.

Continued from last week.

Well may it be asked, that, whether amidst the awful chaos of ideas and different forms of religious worship, there can be discerned one ray of light bearing upon it the joyful announcement that God has been unveiled. Amidst all these conflicting opinions, this interminable chaos of contradictory assertions, can we unfold the nature of that Being who is supposed to be omnipotent, omniscient and omnipresent? Has his person ever been seen, his voice heard, or his nature in any way unfolded? Is he a mechanic, and did he construct those magnificent worlds that move with terrific speed through the regions of space, the light of which would require millions of years to reach the earth? Did he take his slate and pencil, and in accordance with the rules of arithmetic, assign each a place, and mark out the orbit it should follow throughout all eternity? Did he understand the rules of Kepler in regard to certain laws that govern the movements of all the worlds of space, that the orbits of planets are regular ellipses, in one foci of which the sun is placed; that the time occupied by any planet in describing any given arc of its orbit, is always as the area of sectors formed by straight lines drawn from the beginning and end of the arcs to the sun, as a centre; that the time required for light to travel to this earth from the sun, could be calculated from the eclipses of Jupiter's satellites; that the distance of the moon from the earth could be determined by the aid of a copper cent held a certain distance from the eye; that the squares of the periods of the planets' revolution vary, as the cubes of their distance from the sun,—did God, the Divine Architect, understand all this, and slate in hand, determine the distance that the earth shall be placed from the sun?

Is he a mathematician? Does he work in accordance with rules? Does he, with automatic regularity, assign each of those brilliant orbs that stud the sky the position that it shall occupy among the moving hosts that surround us? Does God geometrize or understand the nature of tangents, cotangents, algebraic formulas, and those complex rules which enable man to determine the distance of the fixed stars?

When a whirlwind or tornado starts on its errand of destruction, did he calculate with his pencil in hand the path it would follow, for it is well known that these fiends of destruction, these kings of the air, when they are launched forth by some unseen force, invariably describe a parabolic curve, like a planet in its orbit? Does God understand this, and in all his movements obey those rules that the mathematician has disclosed? Or is all this blind chance? Is it the result of Emerson's Order, Hudson Tuttle's Inherent Law of Matter, the Veda's Evolution from the Eternal Supreme Soul, or Thomas Gales Forster's idea that "matter is another form of God?"

What a chaos of ideas! What a confusion of tongues! What different conclusions! Plato says God geometrizes, and Davis makes him out a skillful mathematician, while Beecher says he is not present, and resides in heaven.

If a mathematician, is he a personal Being? As [illegible] [illegible] say, "It was a mighty [illegible] that [illegible] fabric," so it must have [illegible] a learned mathematician who first discovered those rules that unfold the relation of one body in space to all the rest. Davis makes God a skillful mathematician, who originated all those complex rules that relate to the government of worlds and systems of worlds. He, to some extent, *personalizes* God.

Make him a mathematician, and at once he becomes a personal being, only a mighty mole, or a man on a large scale. However, one thing is sure, there seems to be a certain degree of order maintained in the regions of space; no more perfect, however, than that maintained here among the children of earth. Occasionally a world is wrecked, burned up, and perishes like a will-o'-the-wisp before the astonished gaze of man. A few years ago a star in the course of a few months disappeared from the regions of the constellation Andromeda. Worlds are constantly being wrecked, dissipated and reformed. Accidents happen in the regions of space, as well as here.

God, the enlarged man of Davis, and other speculative philosophers, fails to have everything move in accordance with the rules of mathematics, and hence a wreck is the result.

Descartes, however, has God in all things, and says, "He has extent, as we say of fire contained in a piece of iron, which has not, properly speaking, any other extension than that of iron itself."

Spinoza, however, declares that the universe is only an emanation from God; that we see everything in God; that everything we see is only God.

Mrs. Conant, in emphatic language, declares: "We are God, you are God; we are all parts of the same infinite God head.

Thomas Gales Forster declares that by the aid of matter, God's thoughts are given forth.

Maria M. King asserts that the "Deific mind required a medium through which to act upon matter; this medium is Deific electric force. This force is the link which connects the Deific Soul Principle with the Deific Mind. Natures' forces, life-principles are the Soul Principle of Deity, as the Soul Principle of all organized forms is the life motive power of those forms."

Will we not become bewildered amidst this chaos of ideas,—this endless conflict of opinion, —and like a mariner at sea, without compass or rudder, be wrecked and cast upon some desert coast, declaring in our anguish, *there is no God!* No Divine Architect controlling the prancing steeds of space! No organizer and sustainer of this mighty machinery, the complex motions of which excite within us the wildest enthusiasm!

Lost! are we? Confused amidst the wild jargon of tongues, the conflict of opinions, the wild conclusions and sayings of the different *savans* that still live, or those that came forth in the past, and shedding an uncertain light for a brief period, passed away, leaving behind them only the fleeting shadows of speculative brains!

Is this a wild search, an adventure of another speculative person, who, yearning to do what others have signally failed to accomplish, equips himself for a Search After God, hunting for him everywhere,—in the traditions of the past, in the clash of arms, in the formation of worlds and systems of worlds, in those mathematical rules that govern the planets and the terrific whirlwind as well,—in the pestilential, burning, seething, irritating, health-destroying cesspools of life,—in poverty, in the pale cheek and dim eye, overworked, weary body; yes, searching for him amidst all conditions of life; in health and sickness; in the well-formed man, whose body is strong and robust, health tingling in his veins, like the sweet chimes of the morning bell, and in the miserable cripple, whose eyes are like lightning-bugs, cheeks expressive as a buckwheat cake, form distorted, and mind full of fish hooks, and who is a wild weed that everybody is disgusted with, and says it were better if he would die?

Yes, amidst this chaos of ideas, shall we cry again, "Watchman, what of the night?" Are we bewildered? Do the lightnings flash, the thunders roar around us, and the waves of discord swell up mountain high, and do we stand fearless and undaunted, knowing that we shall not be wrecked? Do we tremble as we look at that raving maniac, that harlot, who died in St. Louis a few months since, and who saw the spirit of him who seduced her years ago at her bedside, his presence causing untold pains of anguish,—do we tremble when we try to see God in that fevered brain, that wild, glaring eye, those big round tears that come forth from the fountain of her soul, that expression of terror and dismay,—do we tremble as we look in the garden of her soul, and see the flowers, the beautiful flowers, that were there when she put her arm around the neck of her lover and pressed her lips to his, and then surrendered all that was noble and pure in her to his use,—do we then tremble, as we see that confiding girl, whose kisses were as pure as the dew-drop that comes from heaven to sleep in the affectionate embrace of a rainbow-tinted flower, surrender herself to one she devotedly and truly loved,—do we tremble as we see Sarah Gladstane, behold her character as white as the undriven snow on the mountain top, and see her white arms around the neck of James Lenox, and her cheeks pressed to his,—do we tremble as we see one so pure, so noble, so lovely, reposing confidence in a man, and then see her nature become distorted, like the gnarled oak, the wild weed, the rheumatic, palsied body,—do we tremble as we try to discern through this dark cloud, Deity?

Can we discover God through the black, tempestuous mists of sin and licentiousness that rise up like a serpent from the cesspools of man's depraved, dishonest, yes, poisonous heart, and clasps within its slimy embrace a pure, noble woman like Mary Gladstone, and closing its coils, spoil all the noble traits of her character, and who was in her last moments induced to exclaim:

"So you've come! you've come, have you, to complete your work. But I have got friends now. I am no longer at your control. Oh, how I hate you, you bad, wicked, bloody-minded man! You ruined me body and soul, but now I am free. Keep off, you damned villain!" (See JOURNAL of June 4th.)

She soon after died, her lips softly muttering the plaintive words, "It's almost morning now."

Through this dark halo of sin and licentiousness, can we discern God? As we can see the beauties of the eclipse through a smoked glass, so, perhaps, in the hells of civil life, where purity is put in the hopper and ground into vice, where wealth is made to subserve the passions, where virtue vanishes like an angel's whisper on a celestial breeze, we can discern more plainly the character of that Being for whom we are searching.

We are appalled at no difficulty, no obstruction intimidates us. We venture into all conditions of life to find God.

That cloud of vice, that rises like a boa constrictor over the cess-pool of civil life, where murder, licentiousness, and sins of all shades are collected, and coiling itself, presenting its loathsome slimy tongue for mortals to gaze upon, is a good medium through which to find God! Look at its slimy body, at the forked tongue, at the large scales on its skin, at the poisonous effluvia that issues from its mouth, as it coils and uncoils itself, and raises its head to gaze for some victim that has virtue nestling in the heart, in which it can lave its forked tongue, for be it known, that virtue is the food of vice; poverty many times the aliment of the wealthy; and that hellish serpent evinces the utmost pleasure as it proceeds on its work of destruction, extracting from pure human nature all its sweetness, leaving nothing but a skeleton of blasted hopes to show significantly the result of its labors. Shall we look for God through that serpent, Evil? See its forked tongue, laving virtue from a pure heart, and then see its eyes glisten with satisfaction, and its tail wag with delight! Shall we search for God in that mouth, the poisonous effluvia of which casts a dark cloud over the fairest prospects of man? Perhaps we can discern him in that hellish tooth, the touch of which would send poison to the vitals of the strongest man. Then, see it coil itself around Sarah Gladstane, and as she presses her sweet lips to those of James Lenox, and puts her soft arms around his neck, and breathes upon him the influence of her angelic nature, see it raise its head in delight, and its eyes sparkle with joy, knowing that she will soon be changed, her whole nature resembling a wild, poisonous weed! Miserable serpent, with glaring eyes, and open mouth —AWAY! You will WRECK us, send our craft to the bottom of the sea of speculative philosophy, and leave us a poor outcast on some Desert Island—AWAY! Who can see God in you! What! God in that poisonous effluvia, in those fangs, in that forked tongue, in that slimy body? Emerson, where is your "order?" Davis, where is your mathematics?" Mrs. J. H. Conant, "We are God, you are God, we are all parts of the same infinite Godhead!" Bosh—is it—all of it bosh? But where is the sense in this, that

> "All matter is God's tongue,
> And from its motion God's thoughts are sung,
> The realms of space are the octave bars,
> And the music notes are the suns and stars?"

Davis saw God in the flower with its five stamens, with its calyx and corol five-parted, and he could demonstrate his existence therefrom, and in his wild enthusiasm he exclaimed, "GOD GEOMETRIZES!" Does he geometrize in the serpent? Did he geometrize when it raised its poisonous head to lave virtue in a human heart? Did he geometrize when he made that man a cripple, pain in every joint, anguish in every fiber of his heart, and not a moment's enjoyment in all his life? Are we wrecked amidst this strife? Can we sail past this monster, this serpent, in our Search after God? Its mouth is wide open,—we look into its body, and we see human hearts, skeletons of blasted hopes, the widow's cry and the orphan's moans, and as we approach it, it stares upon us, and says, "Back, child! you are on a wild adventure," and then repeats in measured accents, the words of Mrs. Conant, "We-are-God—You-are-God—We-are-all-parts-of-the-same-infinite-Godhead;" and as he says those words, he laughs and frisks his tail, and a stream of poisonous effluvia escapes from his mouth, on which I see the words of that profound scholar and logician, Emerson, "It is *order* that did all this." Not yet satisfied, he raises his head, shows his forked tongue, and poisonous teeth, and then quotes the saying of Hudson Tuttle,—"A-rock,-a-tree,-or-insect,-is-as-sacred-as-God'—being-a-part-of-him,—or-a-portion-of his-works?" We stand appalled at the scene, and then amidst the wild confusion, it opens its mouth, and we see the poor body of Sarah Gladstane, and on her lips the sweet words, "It is almost morning now," and then it turns its head toward us again, and with all the dignity of a German savan, says, in the language of Davis: "GOD GEOMETRIZES!" It then adopts the reasoning of Davis in regard to flowers proving the existence of a God. "My mouth," it continues, "has five poisonous fangs, (stamens), my tongue (corol) is five-parted, and my tail (calyx) five-pointed. All serpents of this character resemble me in every particular, therefore, 'Now let us suppose that every one like me is produced by a cause that cannot count, what are the mathematical chances against this combination of five, three times in a single being like myself.'"

REASONING OF ANDREW JACKSON DAVIS.

"We will make our next comparisons in that science so charming to all lovers of Nature. Not over smoky furnaces, or in darkened chambers, will we read this division of our lecture; but out among the silken sisterhood of sweet-scented flowers, where the blue-eyed heavens smile love down in our faces, and the winds whisper through our sunny hair.

The first ten classes of Linnæus are arranged simply according to the number of stamens in each flower.

Let us analyze a flower of the tobacco plant. It is of the fifth class, and of course has five stamens. Its corol has five parts, and its calyx five points. It is so with every tobacco plant on the earth. It ever was, and will ever remain so.

Now let us suppose that every flower is produced by a Cause that cannot count; what are the mathematical chances against this combination of fives, three times in a single flower? The answer is obviously: 'One hundred and twenty-five;' while the chances against a like combination in two flowers amount to the great sum of fifteen thousand six hundred and twenty five.

Let the atheist answer me, What must the chances be in one large field? in all the fields throughout the world during one solar summer? and extending the view still wider, so as to embrace all the summers ever shed by yonder bright sun?

He who can shut his eyes to the overwhelming force of this demonstration, deserves never more a single glimpse of the green fields, with their coronals of golden bouquets floating in their own perfume."

Great God! Heavenly Father! Supreme Ruler of the Universe! Deific Element, where art thou? I am troubled!

And as this serpent ceased its speaking, we see it wind itself around one of the fairest daughters of earth. Oh, how pure she was, and as we write this, she stands before us, with eyes of a deep blue, resembling the sky when the last rays of the sun are kissing it. Her cheeks of roseate hue, tell a grander tale than the rainbow that arches the entire heavens. Her auburn ringlets fall in graceful profusion over her shoulder, and as she smiles the windows of her soul fly open, and we behold nestling there, gems sparkling with purity. Her lips just tinged with orange-color, and her breath as sweet as the flower, she stands before us, and our soul moves forth in loving sympathy for one so pure and good, and we gaze upon her with unfeigned emotions of delight. Noble creature, we love you, and would save you from the doom that awaits you, but can not! "God geometizes," and the serpent forms a CIRCLE around you. With cheeks resting on the shoulder of one she loved, and her arms caressing him, she passes gradually into the jaws of the serpent, and disappears; and as we stand gazing on the scene, our eyes glistening with tears and our soul heaving with agony, we cast our eyes around, and cry again, "Watchman, what of the night?" Lost! lost! Out on the mid ocean, our compass varies, and our chart is no longer a guide, the directions of prominent men of the present and past only confuse us, and shall we kneel and pray—bow down in reverential prayer? Lost! lost! almost wrecked! and are our efforts to prove fruitless? We will kneel in prayer. Oh, Almighty God (if you have an existence) lift the veil that overshadows our pathway, and allow us to proceed on our voyage of discovery. For days the lightnings have flashed, the thunders roared, the rain poured down in torrents, and the waves rolled mountain high, while an impenetrable mist has encompassed us. Oh, Heavenly Father (if you geometrize) hear the voice of your child, encompassed with danger on all sides! Drive away the dark clouds; still the thunders; calm the storm; purify the elements; renew our energy; dissipate the lurid clouds, and allow us to proceed! With that serpent before us, we can proceed no further on our voyage of discovery, and our search will be fruitless. Oh, God, (if Emerson's order did'nt do this) assist us, in this the perilous hour of our existence, and so direct us that we can land our frail bark by your side, and have the honor of first discovering you! AMEN.

We rise from our knees; that serpent is still there. Its body glistens with the sayings of prominent men, and it laughs at us, insults us, threatens us, and in plain language tells us to proceed no further. We stand like the philosopher by the sea shore, and as he picks up a pebble, he only catches a glimpse of the boundless number before him. We have gathered many pebbles—many sayings, and a boundless expanse opens before us, but we can proceed no further now. Evil, this pestilential serpent—the sea serpent of theology, of licentiousness, obstructs our pathway and eyes us closely, and laughs and frisks his tail in joyous satisfaction, as it sees us bewildered; and then we see streaming out from its poisonous mouth in large letters, "God is all-powerful." It stands before us a living declaration, in burning letters, and then as if satisfied, it looks at us and laughs, and works its jaws, and sends forth poisonous effluvia, and while that sentence glistens before our eyes, another arises:

"If God is all-powerful, then my power must be a part of his all-power, or he would not be all-powerful."

Then it insults us, and wags its tail, and smiles fiendishly, continuing to destroy the innocent and pure, and then suddenly there proceeds another sentence from his mouth:

"I am a part of God, and my power is only a part of his all-power."

And as it glances at us with a smile of satisfaction, the storm rages with renewed vigor; the waters heave to and fro with terrific violence; chain lightning illuminates the sky; heavens columbiads moan and moan, in response to the elective flash, and we cry, "We are lost,—save us master!" Lost, nay,—serpent, we will attack you by and by. We will now reverse the motion of our craft, and sail around this huge monster evil, just as Emerson did; just as Hudson Tuttle has; just as Davis was compelled to do; and just as we are now about doing. Think us no coward for this? We back up, it is true, to take breath; we retreat in good order; our arms are still strong; our ship unshattered; our sails not torn at all; but our flag excelsior—just droops a little, as it hangs at the top mast.

We have met an obstruction in our search for an all wise, merciful God—and that obstruction is Evil, the Serpent. Still confident of success, we will continue our voyage, hoping to be able by and by to see that "order" produced all this (Emerson), or that "God geometizes" (Davis), and to really unveil the Being that has baffled the closest scrutiny of man heretofore.

To be continued.

—It makes a great difference whether glasses are used under or over the nose.

Personal and Local.

—Austin Kent has a pamphlet for sale, written by himself, and directed "To my Atheistical Brothers." It is well worthy of perusal. Send to him for one at Stockholm, N. Y.

—Ettie Brown, a splendid trance and test medium, may be found at 128 West Washington street. She will answer calls to lecture.

—The wide awake lovers of the Harmonial Philosophy in Osseo, Minn., have organized a society and Lyceum under very favorable auspices. May success attend their efforts.

—Emma Hardinge's "History of Modern American Spiritualism," is attracting much attention in England. A number of the London papers have lately devoted large space to notices of it.

—Our esteemed brother, K. Graves, is again in the lecture field.

—Our subscribers at Providence, Rhode Island, will please bear in mind that we have no one there authorized to receive subscriptions for the JOURNAL. All business should be done directly with this office.

—The price of that interesting little book, "Life and Moral Sayings of Confucius," the great Chinese philosopher, has been reduced from fifty to twenty-five cents. The sale even at the old price was good, and now every one can afford to buy it.

—It ever gives us pleasure to welcome to our sanctum, our worthy brother, Dr. Dake, who is doing a good work for the cause. He has been meeting with marked success in our state. He gave us a flying visit on Tuesday last, on his way to Elgin, Ill., where he will heal the afflicted for a few weeks.

—N. Frank White proposes to spend the coming winter in the South. Through August and September, his address is in care of the BANNER OF LIGHT; through October and November, Vineland, N. J.

—Miss Fannie V. Felton, of Montpelier, Vt., an excellent test and medical medium, has recently left her earthly form and gone to the angels. Dean Clark writes to the BANNER in reference to her: "About an hour prior to her departure, Washa, an Indian spirit, familiar to and dearly loved by all who have witnessed his good deeds through her mediumship, came and said he must take her, but he would do so easily, which he did, and he directed that Mrs. Blair should get "lots of flowers" with which to surround her deserted form. This was done in artistic style, the casket being filled with them, and a wreath, cross, and mat of green, on which were the words, 'our loved sister,' composed of white flowers, all were tastefully arranged upon the coffin."

—Warren Chase has been lecturing in Fort Scott, Kansas. He will attend the State Convention in October.

—Emma Hardinge is lecturing in Cleveland. In one week she gave eight lectures averaging one thousand persons in attendance at each.

—J. M. Peebles lectures in Cleveland during October.

—We hope our numerous contributors will not become impatient because their articles do not appear. The Wilson and Haddock discussion, and various reports, so fill our columns that but little room is left for other matter.

—Mrs. Lovering is now located at No. 51 North Halstead street. She is an excellent medium.

—Miss Lottie Fowler, of whom we made mention a short time ago, is holding seances at Fontine, New Haven, Ct.

—Miss Susie Johnson speaks in Baltimore, Md., during January. Up to that time, she will speak in New England.

—Mrs. Harriet E. Pope, an active worker in the cause of Spiritualism, writes to us that Mr. Jamieson had favored them with two lectures, that were well received. She says the cause is gaining ground in Minnesota, and that the only way to prosper is to "give the enemy no quarter!"

—P. Bremmond, of Houston, Texas, would like to have E. V. Wilson visit his state. He speaks in high terms of the labors of Mrs. Wilcoxson last winter, while lecturing South.

—Mrs. Annie C. Torrey has left Topeka, Kansas, and is now sojourning at Belleville, Mo. She is an excellent medium, and will soon be in Chicago.

—Ursula Steward claims that neither Dickens nor the "School marm," was the author of the poem entitled "The Children," but that it was written by "A Village School Master."

—The early settlers of Connecticut proclaimed that the colony should be governed by the laws of God until they had time to make better.—*Washington Irving.*

—C. L. James, of West Eau Claire, Wisconsin, offers to discuss in public, either of the following questions, with any minister, or other person, in the United States, he, the challenger, taking the affirmative of the first proposition, and the negative of the last:

1st:—"Does the Bible, regarded as a whole, teach pantheism or transcendentalism?"
2nd.—"Does the Bible, regarded as a whole, teach the existence of a personal God?"

—Thanks to Brother White, of Olney, Ill., for sending papers containing items of interest to Spiritualists.

—The second annual meeting of Oakland County Circle, of Michigan, takes place October 8th, at Milford.

—Dr. D. P. Kayner, of Erie, Pennsylvania, lectured on the 9th inst., at Emporium, Pennsylvania, to a large audience, mostly church members, with good effect. The doctor is a very effective speaker, as well as successful healer.

—If you want a good book to teach you the science, philosophy, and the practical manner of developing mediums, send for "Underhill on Mesmerism." Price sent by mail, postage prepaid, $1, 50.

—Dr. Samuel Underhill is at Dixon, Ill., from which place he issues his challenge to debate.

—We are in receipt of a letter from Brother Howe, in which he says he had no appointment to speak in Chicago on the 25th of September, as announced in the JOURNAL, but that, on the contrary, he had informed the society that his health would not admit of his doing so at present. He hopes soon to be able to make an engagement that he can fill, with the society. Our notice was made up from a positive announcement made at the hall, that Brother Howe would speak at that time.

—A. J. Fishback will lecture in Port Huron, Michigan, the first Sunday in October, and continue for five months.

The Journal.

This week the JOURNAL will be found really interesting. On the sixth page, the report from New Hampshire unfolds the status of Spiritualism in the East. George Lynn gives interesting particulars in reference to Henry C. Wright. Wm. B. Fahnestock presents his views in regard to "Mind Reading." Mrs. Severance gives an account of her doings in Iowa. The article, "A Great Man has Fallen," gives a brief history of J. B. Ferguson.

On the third page, the letter from J. P. Winchester, and the extracts from the papers of Paducah, Ky., give an account of the wonderful mediumistic powers of Mrs. Pell. Our esteemed brother, N. B Starr—God and angels bless the noble old man—has his "say" about "Spirit Pictures." Other articles on same page.

On second page, the discussion between Wilson and Haddock is full of sharp points. The poetry by Rev. E Case, and by "A Father," has a vein of beauty that all will recognize. Z. Houghton gives a communication from Napoleon in reference to European affairs.

On the first page, the report of the doings of the American Association of Spiritualists, at Richmond, will be read with interest. The poem, What the Angels tell us, by Harriet E. Pope, is really a gem.

On fifth page, Dr. Child gives some very interesting accounts of spirit tests, etc.

On the eighth page, E. V. Wilson expresses his views tersely on the American Association.

On the second page will be found the usual editorial articles. Other items of interest on the various pages.

Mrs. Maud Lord, the Physical Medium.

Mrs Lord, the celebrated medium for physical manifestations, has returned to Chicago and taken rooms at 225 South Clark St., in the immediate vicinity of this Publishing House.

Friends from the country, who desire to witness physical manifestations, will do well to make it convenient to remain over night (her public seances being in the evening), so as to see and hear for themselves what their departed friends can do when *conditions* will warrant it.

We have been promised ample opportunities for witnessing what may transpire at her *seances*. We intend to avail ourselves of the opportunity, and whatever may come within our observation will be reported through the columns of the JOURNAL.

From what we have heard from the observation of others, we believe Mrs. Lord to be a good medium for physical manifestations, and certainly skeptics should try what purports, or is claimed, to be the works of departed human beings, that they may know, of a certainty, whether such claims are well founded or a base imposition.

To Subscribers.

By accident, when parties forget to say whether a remittance is for renewal or a new subscription, a duplicate copy of the JOURNAL is sometimes sent. It is not intentional on our part, but purely accidental. If any subscriber is receiving two copies when but one has been ordered, we shall esteem it a favor in all such cases if the parties receiving such duplicate copies inform us of the fact. Please do so at once friends, that our mailing machine list may be put to rights.

Any mistakes will be speedily corrected as soon as we are advised of the same.

Delegates.

Let not the reader of the Report of the proceedings of the *American Association of Spiritualists* be deluded into the belief that the long array of names of Delegates were all present, nor that those who were present, were to any considerable extent appointed by State Organizations.

It is not a *fact*—on the contrary it is a mere *bagatelle*. It was a very small meeting, mostly of self-constituted delegates, and in no sense did it, nor has it heretofore, spoken the sentiments of the Spiritualists of the nineteenth century.

The truth of the matter is, the people, Spiritualists, have become disgusted with the management of this so called "American Association of Spiritualists, and will not give it encouragement. If there had been a simple announcement that there would be a three day's meeting of Spiritualists at Richmond, the hall occupied would not have held the one-fourth who would have attended, and yet at this pretended national gathering, the hall was not one half filled.

Emma Tuttle.

The above-named sister, so well known to Spiritualists, has been suffering from a severe attack of sickness, but is now, we are glad to learn from her, gradually recovering.

Dear sensitive souls—all good mediums are, subject not only to the mental control of loved ones in spirit life, but equally sensitive to the imponderable elements that pervade the atmosphere. The consequences are, they enjoy life exquisitely at times, while at other times none suffer so acutely.

May good and loving angels ever be with our sister; lend their guardian care, and infuse into her physical system that life element so necessary to her continued usefulness in this mortal sphere.

A Challenge.

MR. EDITOR:—I see by the last number of the JOURNAL, that you have me located at Sterling, Michigan. I am at Dixon, and wrote you from Sterling, Whiteside County, Illinois

I see a challenge from Professor Phelps, of Missouri, to discuss the same proposition that Wilson and Haddock did in Wisconsin, on Spiritualism. I feel impressed that the discussion may prove very useful to the inquiring minds of the present day. I accept the challenge, believing it my duty. I presume that Professor Phelps is a very able man, and I think will not consider me unworthy of his steel.

I propose Dixon as a good place for the discussion, and know that the court house is free for it. I care not how soon it takes place, for I want to hear all the objections that science and skill can secure against Modern Spiritualism.

I propose being governed by Parliamentary rules, with this exception—that no call to order shall be allowed for wandering from the subject, unless for personal abuse, or foul or filthy language. Discussion to commence at seven in the evening, and ten next morning—each speaking forty-five minutes time in each session—to continue three or more days, unless both are willing to quit sooner.

I can be addressed for the next three weeks at Dixon. About the 10th of October would be a good time for the debate. I hope it can be arranged to have the debate taken for publication, so that many can read it who can not hear it. It were well if the affirmative could have an abler advocate than myself; but it can hardly have one who has investigated more closely, or loves the cause more dearly.

If we meet, I will endeavor to excel him in urbanity. I hope to appear the fair candid inquirer, as well as the fearless advocate of Spiritualism. I said, no calling to order for wandering, except into personal abuse and foul language. Let us have the same freedom as if we were writing for a paper.

S. UNDERHILL, M. D.

Dixon, Ill. [illegible]

Philadelphia Department.

BY........................ H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

On to Richmond.

Wonderful tests of Spirit Power—A Picture drawn by the Spirits, without using the hand of the Medium.

On the 17th of September, in company with our Delegates to the American Association of Spiritualists, we started on our journey to Richmond, Ind.

Arrangements had been made by the friends at Harrisburg, for us to speak for them in the evening. We visited, with our friends Dr. Barr, Brother Potts, who has two sons, twins, who are the mediums through whom most of the manifestations that have recently occurred at their circle, have been given. These boys, as well as their father, bear the reputation of being very honest and conscientious persons.

Mr. Potts took us up into a private room in his house, to show us a very singular drawing, which the spirits had commenced under the mediumship of one of the sons, who was impressed to procure a large sheet of drawing paper and some pencils, and go alone into this room. He laid down upon the floor for about thirty minutes, and sketched a very singular looking flower—certainly very unlike any of the flora of earth. After this, the paper was nailed on the wall, and the room was kept locked except a little while every day, when some one went in to look at it and notice the progress of the work.

We will not attempt any description of the picture; it must be seen to realize its character. The design is unique, and the shading very fine, giving evidence of considerable labor and skill.

Mr. Potts says in a note to us:

The spirits commenced this drawing on the third of Sept., 1870, and finished it on the 15th, occupying short intervals for twelve days. They used the mediums under control at the commencement for about thirty minutes, after which they finished the work altogether with their own hands, bringing their pencils and even sometimes sharpening them, though they always seemed willing for us to do this. On entering the room, we would sometimes see the pencils fall, and they were blunted or worn—sometimes there were eight or ten, at others, only three or four. They would be laying on the floor or stuck up behind the paper. It is truly astonishing that our spirit friends can come back and do these things.

We cannot have the least doubt that our friends that have left the form, can and do, come back and manifest themselves in many and various ways to Joseph Potts. In the evening a good audience assembled in the Hall. Mrs. Stearns, our State Missionary, opened the meeting after the singing, with one of her soul stirring invocations, and we followed in an address of over an hour on the question, "What is Spiritualism?" We endeavored to show that the intelligence that lies behind the phenomenal manifestations, was the reality of modern spiritualism. The phenomena have existed in all ages, but mankind had failed to appreciate this until within the last twenty-two years, when we had learned to know something of this, and now we know that all these phenomena are valuable as the external expression of a deep interior principle. They are bringing to us the evidences, not only that our friends still live, and that the ruling passion is strong in death, but that the scripture declaration that, as the tree falls, so it lies, is literally true, and that those whose feelings are upon the earthly and material plane here, will go into spirit life with similar feelings and affections.

Mrs. Stearns was again entranced and gave an eloquent and feeling address, after which the friends, as directed by the spirits, formally presented the picture above alluded to, to us.

We attended the circle at old Mother Hopkins, where the spirit that had drawn the picture gave the following:

"Our object is to awaken the attention of the people to the great truths of Spiritualism. It was necessary for us to take the medium to the room, in order that the paper and pencils might be properly magnetized, so that we could manipulate the latter and accomplished our object. We were very glad when we had gained the power. We have been striving for this a long time, and we desire Brother Child to take this with him. We, in common with a host of spirits, thank him for his earnest and persistent labors in behalf of the great cause in which he is enlisted with us."

The spirit of Patrick Ocer came and invited us all to go home, and go to bed. He said he intended to give them another test at 7 o'clock to-morrow morning. Lorenzo Dow then gave us a very characteristic and amusing communication,—answering in his peculiar manner numerous questions. At midnight, we started on, with additions to our numbers, and after a pleasant ride of twenty four hours through the rich and fertile lands of Pennsylvania and Ohio, we reached our destination and find quite a number of delegates and friends assembled in this beautiful city of Richmond. The hospitality of the Spiritualists here to the weary travelers was doubly acceptable at this time. Whatever may be the opinion of Spiritualists in regard to these meetings, we all agree that they furnish delightful and profitable opportunities for social and spiritual reunions, that many of us enjoy.

Letter from Hannah T. Stearns, State Missionary.

On the 14th of August, I attended the Yearly Meeting of Spiritualists, at Chenango County, N. Y. I went with W. H. Palmer and wife, old workers in the cause of Spiritualism. I met on the grounds—the meeting was held in a grove near Horse's Head—some old friends and co workers,—Professor Goodwin, whom I saw a year ago in this state, John Rocklyeft, of Southford, whom I had met in Vineland, and our sister, Mrs. Robbins, of Watkins

We had a pleasant and profitable time. It rained on Saturday, therefore the meeting was not large in the morning, but the afternoon brought out a large gathering. I saw earnest listeners as Sister Robbins gave her inspiring utterances on the mission of Spiritualism. Friends Rocklyeft and Goodwin, in the morning talked to the point, and met the approval of their hearers. All seemed to be satisfied. I gave the closing address, following Mrs. Robbins. All that we needed was music, to have made the occasion everything desirable. On the 21st, I went with Brother Palmer and wife to Centreville, Bradford Co., Pennsylvania, where they have held meetings for the last twelve years—met a warm welcome from the friends there. Mrs. Palmer is a trance speaker, and has by her devotion to her spirit power, called many from sorrow and darkness to the light of immortality.

My next meeting was at the long talked-of picnic at Carpenter, half in Tioga, half in Lycoming Counties, on the N. C. R. R. line, thirty-five miles north of Williamsport, a cosy nook, surrounded by mountains.

We had our picnic in an old orchard—not that kind that Solon Robinson and Horace Greely admire, but one of Dame Nature's own, one that grew before railroads and telegraphs had pressed their progressive, horizontals and perpendiculars on the face of the land—this old orchard was prepared for our workers and worshipers. Your writer and our friend Rocklyeft, of New York, made speeches for the edification of those assembled.

Stirring words of cheer were uttered by our brother, acceptable alike to old and young. The ladies sold a carpet which they had made for the purpose, and attended to feeding the hungry. The band from Canton was in attendance, and gave us good music.

I came here a few days ago, but meetings had not been arranged. Friend Barr was at your place, and the people had expected me to speak there first.

I cannot see much prospect in this state for paying labor. I find that working places are so far apart that almost all the money I get is swallowed up in traveling expenses. Much of my labor has to be given free. The ignorant prejudices of friends in some places, are the hardest obstacles to overcome. I cannot work against such obstacles with out loss of power. Poor health, at best, prevents me from doing the amount of work I wish to do. I cannot tell how much longer I can occupy the field.

Dr. Persons.

We had a pleasant call from this distinguished healer, whose genial contenance would be an introduction anywhere. Dr. Hare once said of brother Rehn, "It is good to look upon such a face—you read benevolence and truth there." And so we thought on looking at this brother, whose genial sphere awakened happy feeling in those around.

We visited several patients with the Doctor, and were gratified to witness his gentle yet efficient mode of treatment. We had received a copy of a small book published for the Doctor, by Warren Chase, of St. Louis, and had read it with interest, but shall do so with more now, since we have shaken the doctor by the hand and looked into his face.

—There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing richer than wisdom; nothing higher than virtue; and nothing more steadfast than faith.

Spiritual Meetings, Conventions &c.

HANCOCK COUNTY, MAINE.

The Spiritualists and friends of progress and free thought in Hancock county, Maine, will hold their Second Quarterly Convention in Bucksport, Maine, commencing Oct. 8th, at 10 o'clock a. m., and continue two days.

A cordial invitation is extended to all.

Per order of the Committee.

Molbory Kingman, Sec'y.

MINNESOTA ASSOCIATION.

The Third Annual Convention of the State Spiritualist Association of Minnesota, will be held at Minneapolis Minn, Oct. 21st, 22d and 23d, 1870. All persons attending the same must purchase round excursion tickets at their respective stations, receiving their return tickets, which must be signed by the Secretary of the Convention.

Return tickets free are promised on St. Paul & Milwaukee' St Paul & Sioux City, Hastings & Dacota roads.

Come one, come all.

Harriet E. Pope, Sec'y.

THE IOWA SPIRITUAL ASSOCIATION

Will hold its third anniversary at Des Moines, on the 7th, 8th, and 9th of October, commencing at 9 o'clock a. m. at Spiritualists' Hall, over Citizens' Bank.

Good speakers have been secured, and an earnest request is made for speakers in Iowa to come and aid us in making this an interesting and profitable meeting. We hope the Spiritualists generally will feel the necessity of having the State fully represented. We had reduction of fare on some railroads last year, and expect it on more this time.

Papers friendly, please copy. In behalf of the Committee.

J. P. Davis, PRES'T.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 28th, 29th and 30th of October next for the State Association, to be held in the State Capitol at Lincoln.

There will be good lectures for the occasion.

We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely.

By order of the Committee;

ALONZO ROGERS, *Corresponding Secretary.*

FARMINGTON, MICH.

The Second Annual Meeting of the Oakland County Circle, of Michigan, will be held in Milford, commencing Saturday, Oct. 8th, 1870, at 2 o'clock P. M., continuing over Sunday.

A cordial invitation is extended to all.

A. B. Whiting has been engaged as speaker for the occasion.

Norton Lapham, Pres: Miss Julia Mc'ain, Sec'y.

NEW HAMPSHIRE.

Fourth Annual Convention of State Spiritualist Association, at Eagle Hall, Concord.

Reported for the JOURNAL.

WEDNESDAY, AUG. 31ST, 1870.

Convention called to order by the President, A. T. Foss, of Manchester, at 11 o'clock, a. m., who being ill, Dr. French Webster was chosen President, *pro tem*

Invocation by Mrs. Booth, of Milford.

Voted to begin with Conference.

A. T. Foss first speaker. Said if we would work united, we could clean out the churches in five years.

L. Dean rejoiced that he was with us.

Voted to appoint Committee of Entertainment,—viz: Mr. and Mrs. I P. Hatch, George S. Morgan, Walter Stephens, and George N. Johnson.

George N. Johnson, of Concord, said he had been through purgatory, and he wished the fires had been hotter.

A. C. Carpenter, of Boston, moved to adjourn, which was done.

WEDNESDAY, 2 O'CLOCK, P. M.

Conference continued.

A. E. Carpenter called. Gave his views on the general subject of Missionary work. He said, as long as enthusiasm lasts, or one or two persons pay the bills, organizations work, and no longer. We must keep trying.

Dr. Storer, of Boston, said the object of all organization was to advance the truths of Spiritualism. The good of man was the great object of all organization, and of everything else. He gave an interesting history of the rise of Modern Spiritualism. He said that attempts to organize in the orthodox style would always prove a failure. The circles, and other primitive methods, to advance the cause, had proved to be the best. He didn't care how many failures in organization we have, or how many men fail in their attempts, or pass over to the other side. But Spiritualists, that are truly so, never fail.

I. P. Greenleaf, of Boston, said that much had been done in New Hampshire; that no true and honest act is ever lost. Our cause came to stop with us, and is gaining now, as it never gained before. No State organization will ever do all our work. Primitive, individual management is best. No one method will answer our full purpose, but we need all methods. (And he aptly illustrated this point). Any means are admissable, which will work best, even the devil himself, if he will work for us. Our very lives are an experiment, and an interesting one. Don't be disheartened, for our cause cannot die. Organizations were merely tools to work with. We must work as individuals, and no matter how original.

Constitution read.

George N. Johnson disliked our plan of organization, and hoped it would be laid aside.

L. Dean did like it.

George S. Morgan motioned to suspend constitution until to-morrow at 2 o'clock P. M., so as to put all present on the same footing as members. Passed.

Thus was our meeting put afloat, at the mercy of spirits, or circumstances, and subject to any impulse that might turn up.

Voted to retain present officers.

On motion of A. T. Foss, Dr. Storer and I. P. Greenleaf were invited to speak this evening.

On motion of George N. Johnson, voted to appoint a committee of three. George N. Johnson George S. Morgan, and Mrs. Addie M. Stephens were chosen.

Dr. Storer said he hoped we should have short speeches, because we had abundance of mediums.

I H. Rhodes, of Boston, said he liked this suspension of the constitution at this time.

A. E. Carpenter said he did not want time to waste. Spirits work with us, and we must seek all means to forward our cause; even to the spreading of tracts about hells, devils, etc, like our orthodox brothers, if necessary.

L Dean spoke of his troublous experiences as a Spiritualist; that mighty intelligences were with us to accomplish good, and that we must talk about Spiritualism as a subject, and that spirits are disappointed when we spend time on anything else.

Mrs. Morse, of Boston, said spirits had kept their word with us, and we must all work with them.

Dr. Webster spoke in reference to Sunday Schools.

Adjourned.

WEDNESDAY, 7½ O'CLOCK P. M.

Congregational singing.

Dr. Storer was introduced, and spoke on the general subject of Modern Spiritualism. He said that truth was more natural to the human mind than error; that one reason why Spiritualism was called the works of the devil was because they could not account for it; and another reason was their prejudice. It is not accepted because it does not square with preconceived opinions. At one sweep we brush away the superstitions of the ages. There is danger of error in progression, but no mistakes ever prove fatal. Spiritualism makes death our best friend. Death or space does not divide us, but those we love are always nearest. He said Henry C. Wright told him that he (Henry) should never leave this planet.

I. P. Greenleaf, of Boston, addressed the Convention.

It was said of old, that there was nothing new; but the fact is that every particle of human experience is something new. Human life begins in the lesser sphere. The object of life is to understand the life that now is. Man is a spirit now, and is prying into the mysteries of the infinite in mechanism. It takes a thinker to be a Spiritualist.

The question is, what is Spititualism doing for humanity? This is the answer: It is doing wonders to purify the human soul. The world is now having realities which it never dreamed possible before. There is everything that is new for the world. New and startling are the developments of to-day. All prejudicial distinctions will be swept from earth.

Adjourned.

THURSDAY MORNING, 8½ O'CLOCK.

I. H. Rhodes said he wanted all restraint thrown off, so as to let the spirits have full opportunity.

Mrs. E. M. Wolcot, of New York, spoke in a very interesting manner of her experiences, and of a vision she had of the death and burial of error, and about our triumphant success at last.

George N. Johnson said a power would yet go forth from this Convention and this State that would do away with bigotry and error.

Mrs. Morse had seen by the BANNER that something was being prepared for New Hampshire; that a daring mind was being prepared here to do a [illegible] work.

Mrs. [illegible] experiences. A certain [illegible] that Spiritualism was till a [illegible] very polite gentleman,— [illegible] so rough to a woman, [illegible] got all he wanted, and [illegible] any longer for press of [illegible] Now, she (Mrs. Stephens) would [illegible] important business undone, if necessary [illegible] out a demon.

A. A. Read, of Worcester, spoke. He thought we ought to take hold of Spiritualism the same as any other business,—in a matter-of-fact way. If we could remove the shackles, there would then be opportunity for us to grow. Churches are dangerous to human reason. Can those who are bound hand and foot free themselves? We must appeal to the people.

There was now created a decided sensation by Dr. Storer, who read resolutions that he had been controlled to introduce by the spirit of Henry C. Wright, and written since he came into the hall.

Resolved, That as Spiritualists we recognize the essential divinity of human nature—the God in Man as the object of our reverence and worship—whose first commandment to us is, thou shalt have no other Gods before me!

Resolved, That Man, as a spiritual being, is worthy to have all dominion in heaven above, as in the earth beneath—or, in other words, that the Universe is man's eternal home and dwelling place, of which he is the rightful Lord and Ruler.

Resolved, That Man is superior, by virtue of his nature, to all institutions, religions, social, moral or political—and that as man is the creator of institutions, he may rightfully modify or abolish them altogether, according to the ever changing phases of human development.

Resolved, That no institution is worthy to be preserved by the sacrifice of the liberty or rights of any human being.

Resolved, That Mankind constitute one family, in the body or out of the body, and that whatever is of vital interest to the welfare of humanity, enlists the sympathy and active efforts of the inhabitants of both worlds.

Resolved, That to the Spiritualist, Death has been abolished by the power of Life—and him that hath the power of death, even ignorance, is alone destined to die.

These resolutions were adopted and ordered to be printed.

A. T. Foss, who was well acquainted with H. C. Wright, recognized him in the manner of Dr. Storer, as he mounted the platform to write the resolutions; as also, others felt the spirit's power at the time, and indeed, the pentecostal influence of the holy spirits of Light and Intelligence became manifestly felt by all present.

Mrs. Willis, of Lawrence, spoke of a vision of progress, of impending struggle, and of triumphs of victory, and smiles from spirit friends. She said there was a mighty power behind us.

J. P. Guild, of Lawrence, said the great object was to make us true men and women. He said the command of old theology was, "Thou shalt not think."

A. E. Carpenter felt that the presence of Henry C. Wright was full of divine inspiration, and that Abraham Lincoln was present.

Geo. S. Morgan said he felt the influence, and supposed it to be Henry.

Mrs. Whitney, of Newport, was controlled by an Indian to speak, and made some pertinent remarks.

Mrs. Briggs of New York, said her little girl taught Spiritualism to her mates at the Sunday school. She thought we ought to attend the meetings of the churches; we needed some place to go to, and we would teach *them* as well as they us.

George N. Johnson wanted freedom—don't *send* the children anywhere.

H. S. Chase said he felt *good*, and that nobody ever feels better than he does when he feels well.

A. E. Carpenter said he would not let a child of his go to a Sunday school any more than he would to a gambling hell.

J. H. Rhodes said, "as the twig is bent the tree is inclined."

Adjourned.

THURSDAY, 2 O'CLOCK, P. M.

Music by Mrs. George N. Johnson and others. Mrs. Willis played the instrument. Mrs. Johnson is a good singer.

On motion of Geo. S. Morgan, it was voted to suspend the Constitution indefinitely, and consider our Convention a sort of mass meeting, and resolutions were passed to that effect:

Resolved, As the sense of this Convention, that it is expedient to defer indefinitely the revision of the Constitution of the New Hampshire State Spiritualist Association, and that its meetings be resolved into quarterly mass meetings, the first of which shall be held at Bradford, on the first Friday and Saturday of November, 1870, to be continued over Sunday if deemed expedient.

Resolved, That we invite our friends from every state and nation, to meet with us in convention, and participate in our exercises.

A. T. Foss said that every Sunday more than one hundred thousand children of our state were taught in our Sunday schools; that God hates them; that our need of social meetings led children to church Sunday schools, and was illustrated by the little boy who said, "I don't care *where* I go, if I only go."

J. H. Rhodes said we needed to be converted from grace to nature.

Music by the choir.

Dr. Webster offered a resolution for woman's suffrage:

Resolved, That this Convention heartily sympathizes with the efforts put forth by our sisters, in different parts of the nation and world, to secure their right of the ballot-box with man.

A. E. Carpenter and George N. Johnson favored the resolution, though the latter thought it ought not to be introduced in a Spiritualist convention.

Mr Story of Manchester had always been in favor of woman's suffrage.

Mrs Briggs said if women voted, licences to sell rum would not be granted.

Resolution passed unanimously.

Mrs. Willis said that woman did not want to move in the matter of suffrage until man moved with her. She hoped the time will come when we will stand for the rights of all humanity.

A. A. Read, liberal tract agent, wants agents in every town, to distribute tracts. Much good done with small sums of money. Almost anybody will read these tracts *secretly*.

F. Chase wanted to call attention to these liberal tracts. He would take an agency for these tracts, and hoped many others would do the same. Wanted these tracts spread in New Hampshire. Also called attention to the importance of us all taking the Spiritual papers—the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL. Also to the importance of reading the history of Modern Spiritualism by Emma Hardinge.

Adjourned.

THURSDAY EVENING, 7:30, P. M.

Mrs. Booth spoke well on the general subject of Modern Spiritualism.

F. Chase read an original address, impressed on his mind, and written beforehand for this Convention—subject: "The Possible will become the actual"

Mrs. Cushman spoke.

Music by Mrs. Willis, Mrs. Johnson and others.

A. E. Carpenter addressed the Convention. Spiritualism demonstrates what it puts forth. Old Theology thinks our friends are dead and gone, but now it turns out that they are not.

Adjourned.

FRIDAY, 9 O'CLOCK, A. M.

Music.

John H. Smith, of Newhampton, said he could not help being a Spiritualist, and if he must be damned, then damned it is.

Mrs. Briggs said, "Our opponents say that Spiritualism makes us crazy," and so she went on to tell of a case in which Spiritualism prevented insanity.

I. P. Greenleaf thanked God for the furnace of affliction. He said we all had got to go through this furnace. He said the chickens of unkindness always came home to roost. He had done everything that he had said he never would do. He was born in New Hampshire, and should always love its hills.

A. A. Read said, "Work in your own place and don't stand in the way."

Adjourned.

FRIDAY, 2 O'CLOCK, P. M.

Miss Sarah E. Appleton, of Suncook, spoke of her interesting experiences.

Mrs. Sturtevant said the churches were infidel to her as well as she to them.

H. S. Chase said that mediums should sustain a good character.

Mrs. S. E. Withee contributed some good ideas for us.

Geo. S. Morgan told us of a test he had received.

On motion, it was voted to thank the speakers for their attendance.

To thank Mr. White for the use of the hall.

To thank Mr. and Mrs. Hatch and other Concord friends.

To thank the Railroad Superintendnets, Mr. Dodge and Mr. Todd.

To thank the Secular Press for fair reports.

The Convention then adjourned, to meet again at Bradford, on the first Friday of November, 1870.

FRANK CHASE,
Secretary.

HENRY C. WRIGHT.

Interesting Incidents in His Life—His Communications.

BY GEORGE LYNN.

I perceive from the papers that this glorious old man has finished his work in earth life, and passed "over the river" to the life beyond. If I remember correctly what he told us the last time he was with us, in regard to his age, he must have been nearly, or quite, 73 years old. For 40 years, or thereabouts, he has been known as a radical reformer,—standing in the early days of the anti slavery cause with Garrison, Lucretia Mott, the Chapmans and others, ever ready and willing to work for those who had few helpers, and to "Remember those in bonds as bound with them."

Though educated for the orthodox ministry, his mind refused to wear its party trammels, and an attendance at one convocation of evangelical ministers, convinced him that no other body of men could possibly say so much with so little practical sense, or fritter away valuable time on such trifling objects. He was a constitutional devotee of truth, and wherever she led, he was willing to follow. He eagerly embraced every form and opportunity to ameliorate the condition of suffering humanity, and his keen foresight and practical good sense enabled him to detect the shams of party politics and popular religion.

As a moral logician he had no superiors, and in one respect he towered above the most of them, as his daily life was as pure and spotless as a little child, and as the Nazarene said truly and beautifully of the dear little folks, "Of such is the kingdom of heaven," the same can be said of Henry C. Wright.

A common saying of Henry was, "If you want heaven, carry heaven with you." The social life of the man was an evidence of how to actualize this desire. In the home circle he was genial, prayerful, mirthful. As a fireside conversationalist, I have never met his equal, from the simple fact that he had the tact of interesting old and young alike—to see him at his best moments was when with a child on each knee, he recited some of the incidents of his life,—especially his sojourn among the Highlands of Scotland.

Who, having heard or read this part of his autobiography, that revealed most clearly the inner life of this great soul, can ever forget "Henry C. Wright and his wee Darlings."

A great advantage gained by his purity of life, was the perfect liberty with which he could talk in a mixed company, or in the presence of mothers, on the most delicate questions where the health of the mother and child were concerned. "To the pure all things are pure;" had an especial application in his case.

Looking over the past history of the race, I find nowhere so fine a parallel as the Nazarene—both manifested the same hatred of oppression, with no personal bitterness toward the oppressor; both were practical non-resistants, and equally regardless of worldly goods. Each in their day threw themselves against the sins of the age for the one sole purpose of seeing the race raised from the causes and consequences of ignorance and crime. In view of these facts, it was very natural that the subject of our article should be found in the front ranks of the anti slavery, temperance power, woman's rights, and the spiritual reform movement. The day he died, Tuesday, he came (in spirit) and said: "A. it is all right now. I am over the river."

He said much more, and my wife was so assured of his presence, that early the next morning she told our daughter Elmira, that "Henry had died, for he told her last night of his departure for the Summer Land."

My first knowledge was derived from a friend, who informed me that there was a notice to that effect in a Chicago paper. I did not tell my wife till Saturday. She informed me it was no news to her, as Henry had told her on Tuesday, and she had told Elmira on Wednesday morning early. I forgot to tell her till Saturday evening, and she could find no good opportunity to tell me on Wednesday or Thursday (when she thought of it), as our house was full of company. After that, it passed out of her mind.

The life of this good man is another evidence of the sublime possibilities of human nature, when all its faculties and powers are laid on the altar of truth and duty.

POEM BY CHARLES DICKENS.

A correspondent of the Daily News, of London, has rescued the following verses, by Charles Dickens, from the obscurity of an old annual, edited by Lady Blessington, in 1844. They are entitled, "A WORD IN SEASON."

They have a superstition in the East
  That Allah, written on a piece of paper,
Is better unction than can come of priest,
  Of rolling incense, and of lighted taper:
Holding that any scrap which bears that name
  In any characters, its front impressed on,
Shall help the finder through the purging flame,
  And give his toasted feet a place to rest on.

Accordingly they make a mighty fuss
  With every wretched tract and fierce oration,
And hoard their leaves—for they are not like us,
  A highly civilized and thinking nation:
And always stooping in the miry ways
  To look for matter of this earthly leaven,
They seldom, in their dust exploring days,
  Have any leisure to look up to heaven.

So have I known a country on the earth
  Where darkness sat upon the living waters,
Where brutal ignorance and toil and dearth
  Were the hard portion of its sons and daughters;
And yet where they who should have oped the door
  Of charity and light for all men's finding,
Squabbled for words upon the altar-floor,
  And rent the book in struggles for the binding.

The gentlest man among these pious Turks
  God's living image ruthlessly defaces;
Their best high-churchman, with no faith in works,
  Bowstrings the Virtues in the market-places:
The Christian Pariah, whom both sects curse
  (They curse all other men and curse each other)
Walks through the world, not very much the worse,
  Does all the good he can, and loves his brother.

MIND-READING.

By Wm. B. Fahnestock.

This extraordinary power, which is possessed by all those who are clear minded, can be used by them at a distance as well as near by, and it is not necessary that the whole body should be in a somnambulic condition to effect it, as any sense or faculty of the brain can take on that condition, and act independent of the rest. Hundreds of mediums or somnambulists use one or more of their faculties in this way every day, without being conscious of the fact, but they cannot see, hear, feel, taste, smell or use any of their functions or faculties at a distance, unless such senses or faculties are in that condition. They may see spirits, or hear them, if the eye or the ear be in that condition, but they cannot feel them unless the sense of feeling is also in that state. So also they may taste and smell things at a distance independent of one or more of the senses. In like manner, the organs of the brain can act separately, and *reaching out singly, or in combination, to any distant place, they can recognize that which relates to their capacities, or learn what is transpiring there long before the telegraph could convey the idea.*

It is astonishing with what facility some mediums or somnambulists let any part of their body fall into that condition, especially if their mind is directed to persons or things at a distance, which many often do of their own accord; indeed the mind of some somnambulists is almost always in that condition, and so wakeful to all that is passing (especially when they are interested), that they at any time can know the mind, or what has happened to those with whom they have associated, although the distance between them is very great. This faculty in some mediums or somnambulists has led operators to suppose that they possessed a magnetic power which compelled such subjects to go into the mesmeric condition, even contrary to their will. These appearances have been mistaken for facts by the followers of Mesmer, and mediums, not being acquainted with the true nature of their condition, nor their powers while in it, were deceived, as well as operators, consequently the one yielded blindly to a supposed power, which the other as blindly believed and endeavored to exercise.

The idea of an "animal magnetic fluid," has led to many unfortunate mistakes, and been a source of much evil to mediums, who were made to believe that they could not resist the power of operators, and that spirit control was the same influence and injurious to their health, at the same time that they were subject to all the diseases of those whom they might relieve, or come in contact with, all of which ideas are as false as they are pernicious. I would therefore say to all mediums, you are your own master, and have a will power to enter the condition or to resist the assumed power of others; that spirit control is not injurious to your health, nor is it necessary or imperative that you should take upon yourselves the diseases of those you may relieve, any more than it is necessary to assume those you never saw, and it is only the belief of false teaching that has set this hydra-headed monster upon you.

Cast away the idea of an animal magnetic influence, and the idea that you have no will to resist the power or the ills of others, and you will be regenerated and disenthralled, spite of the false sympathy that others interested in your degradation, pretend to have for you. Look to your own elevation, your own health your own happiness, and let those, whether spirits or men, who would drag you down and hold you to their own level, know and feel that you have risen above their condition, their power and their influence.

I have but to say in regard to what appeared in your issue of the 17th inst., that there is nothing new or wonderful in the cases of clairvoyance, etc., there given, as all can be fully explained upon the principle of mind reading, without referring to any imaginary fluid or sympathy outside of the ordinary power of mediums or somnambulists, and until those who believe in the doctrine of an "animal magnetic or a nervous fluid," exhibit it to eyes in a normal condition, or tell who or what puts natural somnambulists into that condition, I shall be compelled to consider the fluid, etc., a myth, and their assertions about it the veriest imagery.

I could fill your paper with similar mind-readings at various distances, but they would only be a repetition of the same facts, and the same powers of mind-reading.

With regard to the remarks of the Indian spirit, I will but add to what I before said, that I also have spirits who are "behind the curtain," such as Professor Hare, Plato, and a host of others, who say that I am right in my views in regard to the non existence of an "animal magnetic fluid, etc." I shall therefore leave others to decide whether the Indian or they are right. In the mean time, I will depend upon the good sense of those who will experiment without prejudice, and shall be content to abide by the decision of those who are not slaves to the opinion of others.

IOWA.

Letter from Mrs. J. H. S. Severance, M. D.

BROTHER JONES:—After leaving Des Moines, we visited Fort Dodge,—found a small society there; also a lyceum of about thirty members which was kept running by the untiring efforts of one or two enterprising women—the great trouble there, as elsewhere, being lack of leaders of groups. We met the class, and gave them some instructions in the gymnastic movements, of which they had but little knowledge.

The President, a man with hair white as the driven snow, almost ready for the harvest, is, with his wife, an old pioneer in the movement.

The town, or as they would claim, the city—western people seem to have great ambition to have every place a city, although it may have only a few hundred inhabitants—is most beautifully located on a rolling prairie, and from the bluffs across the river, presents a most picturesque landscape.

We visited the spot where stood the old fort, but could hardly realize that only a short time ago, this was the frontier, while now it is almost the centre of our glorious country!

We gave five lectures there, and then proceeded to Iowa Falls, where we were soon quite at home in the pleasant atmosphere of the Union Hotel, which is kept by one of our most staunch Spiritualists.

The natural scenery of this place is without a parallel anywhere we have been. Along the shores of the beautiful river, with its pebbly bed, are walls of natural masonry, that put to shame man's puny works. Solid walls, projecting cliffs, miniature cataracts, over towering rocks, that look like ancient ruins, interspersed with creeping vines and beautiful ferns. Then we behold a solid strata of rocks, forty and fifty feet high on either side, with pendant vines reaching nearly to the water's edge, looking as though trained by some cultured hands. There, with the cool atmosphere of the place, the unbroken stillness, with the grandeur and glory of the scenery, we could but realize what an atom in the universe is puny man, and a reverence for the grandeur and beauty of nature filled our souls.

We lectured here four times, to large and appreciative audiences; had a great amount of practice in healing and psychometry, and left feeling that it was good for us to have met the many friends there, and with the assurances that they would visit us at the State Convention, where we are engaged, and where we expect to meet that veteran in the field, Warren Chase.

After the convention, we will be glad to make engagements anywhere in the West.

☞ The old cathedral of Frankfort-on-the-Main, which was destroyed by fire a few years ago, is to be rebuilt at a cost of nearly a million of guilders. The King of Prussia has contributed the sum of 200,000 guilders for this purpose.

DEATH OF REVEREND J. B. FERGUSON, L. L. D.

A Great Man has Fallen.

Death and the resurrection! These are the two great contending monarchs of the here and the hereafter. Death conquers here. The resurrection there. Death sweeps thirty millions of human bodies into the grave year by year. The resurrection leads the souls of these triumphantly into the realms of eternal life. Death fills her empire with the ashes of the dead. The resurrection leads up from these ashes year by year thirty millions of living human spirits to join that vast concourse of living souls which the centuries have congregated into the land of immortality and perennial youth.

What boots it, then, that this man or that woman has passed through the portals of the grave to the life beyond?—it is but one gone from the ranks of the dying to join the innumerable hosts of the immortals. It is an occurrence so common as to excite in general, neither attention, surprise or alarm. It is the settled order of things, and every enlightened man and woman waits with patience and hope for the happy hour of promotion to arrive, in the order of Providence.

But as there are mountains lifting their peaks far above the common level, attracting the gaze of all beholders, and standing as landmarks on the earth, so there are men, who, in their spiritual, intellectual and moral natures, are colossal among their fellows, and tower like human mountains above the common level of human nature. When one of these falls, all eyes are turned toward the grave—all hearts and hopes to the life beyond.

Of such was Jesse B. Ferguson, the subject of this memoir—a man who, as a pulpit orator, for many years held the first rank throughout the Southwest, and enjoyed immense popularity so long as he was able to tread the common paths of religious thought. When, by reason of his spiritual and intellectual growth, he was no longer able to tread these paths, with a heroism seldom paralleled, he advanced straight upon the truth as he conceived it.

At that time he held much such a position in the Southwest as Beecher and Chapin and Dewey held in the North and East. His church in Nashville, Tenn., the largest in the city, and capable of seating some fifteen hundred persons, like Beecher's, was so thronged with eager listeners every Sabbath, that the aisles and vestibules were densely packed, and hundreds had to go away for lack of room.

A London author speaks of him as a man "whose learning and eloquence had made him admired by thousands, and whose fervor and charity had made him universally beloved; a man to whom Senates had listened, whom States had trusted, whom Universities had honored." And again:

"Frank, genial and sympathetic, and blending in his character and manners some of the finest traits of the people of the Southwest, among whom he had spent his life, he justified the enthusiastic appreciation of those who had known him and enjoyed his friendship."

Dr. Ferguson was born in Philadelphia, but removed with his father, in his childhood, to the Shenandoah Valley, Virginia, where he was brought up.

"The Presbyterian Missionary Society of Shenandoah and Frederick County," says a biography of the doctor, "having established a mission in one of those regions, wished to open a school for which they required a teacher, and young Ferguson, now a boy of thirteen, was considered the best qualified and most suitable person for that position. * * * * The boy of thirteen, of his own volition, opened his school every morning with an *extempore* prayer, and by his kindness and dignity won the respect and love of all his pupils, among whom were young men and women of twenty."

About this time his father failed in business, and he was then cut off from the advantage which his two elder brothers had enjoyed, of being educated at William and Mary College. His aspirations, however, were irrepressible, and with his own earnings, he managed to obtain a fine classical and solid education, though not completing the collegiate course, and in consequence, he did not receive the bachelorate degree. Nevertheless, his advancement in learning was so steady and rapid that, in recognition of his acquirements, the honorary degree of A. M. was conferred upon him by Bacon College, of Kentucky, at the age of twenty-five, and the degree of L. L. D., by Franklin College, Tennessee, at the age of thirty-four. About this time he was invited to take the presidency of the latter institution, which he declined—preferring his pulpit labors. During this time, and as additional to his pulpit and pastoral work, he edited the *Christian Magazine*, a religious journal of wide circulation and large influence.

His aspirations were always for the actual truth, and he stood by that with unwavering courage, wherever he could find it. There came a time when he had outgrown the religious ideas with which he was early imbued. New truths dawned upon his mind—truths which jostled and displaced old ideas and theories. Thus in the midst of his immense popularity, and the prosperity which attends it, he was called upon to decide whether he would henceforth preach the truth as he had come to recognize it, and take what he foresaw must be the consequences—the loss of that splendid reputation and that large influence which he had attained, and a high degree of worldly prosperity which had resulted—or suppressing his divinest aspirations, and closing his eyes to the dawnings of truth, to continue in the old ways—preaching a system which could no longer command his confidence, but through which he could retain reputation, influence and wealth. When those issues were put into the scales, Dr. Ferguson was not the man to disregard the preponderance of duty in the direction of conviction. His convictions were clear and deep, because his intellect was lucid and powerful. He was not of the class of men to whom it is possible either to hold no decided opinions, or holding opinions, to trample upon them from prudential considerations. Without hesitation, he stepped boldly off the old platform of the orthodox system, and commenced to preach the new gospel, which recognizes the universal fatherhood of God—the universal fraternity of man—a religion in which the immortality of man is an actual realizable fact, capable in our time and every day, of positive demonstration, as distinguished from the dim, shadowy and mythical ideas of human supermundane existence, proclaimed from orthodox pulpits, which at most rests upon the testimony of persons who lived two thousand years ago—an idea which is profaned by any attempt at its demonstration to day, and before the eyes of living witnesses. And now, for near twenty years he had been devoting his energies, his great intellect, and his eloquent tongue to the promulgation and spread of that new gospel and that new religion, when death opened for him the gateway to the land beyond.

Dr. Ferguson was one of the rare men of this century. Since his departure from the orthodox school of thought, he has failed to obtain that general appreciation and recognition which he had formerly enjoyed. Yet he was held in the highest esteem by all who knew him, and whose religious prejudices did not distort him in their view, while among the liberalists he was cherished as one of the best and ablest of men of his age. Certainly he was a man of wonderful grasp of mind on all subjects, and his philanthropy was measured only by the boundaries of humanity. Truly a great man has left the earth—a man loved and prized by thousands, and yet we cannot but feel to congratulate him that like Paul, "having fought the good fight," he has passed on to that bright world where men are measured by what they are, and where all are happy in proportion to capacities, moral and intellectual.

Dr. Ferguson's death occurred at his home in Nashville, Tenn., on the 3rd inst., at the age of fifty-two.

☞ The State Geologist of Ohio, declares that there are ten thousand square miles of coal deposit in that State.

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TABLE OF CONTENTS.

Author.	Subject.
Henry J. Raymond,	To the New York Public.
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To his Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving.	Visit to Henry Clay.
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef. A Tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and out of Purgatory.
Lady Blessington,	Distinguished Women.
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Gilbert Stewart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to My Starry Home.
Rev. Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
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Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit-Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit-Life.
Charles E. Elliott,	Painting in Spirit-Life.
Comedian's Poetry,	Rollicking Song.
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Pacific Night Express	†9:15 p. m.	†7:00 a. m.
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Freeport and Dunleith Pass	*9:45 p. m.	*6:00 p. m.
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Pacific Fast Line	*10.45 a. m.	*4 15 p.m
Hinsdale Accommodation	*1.30 p. m.	*5.33 p. m.
Mendota Passenger	*4.15 p. m.	*10 10 a. m.
Evening Express	*5:00 p. m.	*7:30 p. m
Aurora Passenger	*5:30 p. m.	*6:15 a. m.
Hinsdale Accommodation	*6.15 p. m	*6 50 a. m.
Pacific Night Express	‡11:30 p. m.	†9:40 a. m

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Illinois Central—Depot, foot of Lake street.

	Leave.	Arrive.
Cairo Mail	*9:30 a. m.	*7.45 p. m.
Cairo Express	†8:30 p. m.	*7:00 a. m.
Keokuk Day Passenger	*9:30 a. m.	*7:45 p. m.
Keokuk Night Passenger	*8:30 p. m.	*7:00 a. m.
On Saturdays this train will leave at	4:45 p. m.	
Champaign Passenger	*4:45 p. m.	*8:50 a. m.
Hyde Park and Oak Woods	*6:20 a. m.	*7:45 a. m.
" " " "	*8:00 a. m.	*9:15 a. m.
" " " "	*12:10 p. m.	*1:50 p. m.
" " " "	*3:00 p. m.	*4:15 p. m.
" " " "	*6:10 p. m.	*7:25 p. m.

(St. Louis through Trains.)

	Leave.	Arrive.
Day Express	*9:30 a. m.	*7:45 p. m.
Fast Line	†4:30 p. m.	*7:00 a. m.

M. HUGHITT, Gen'l Supt
W. P. JOHNSON, Gen'l Passenger Agent.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

	Leave.	Arrive.
Mail	6:40 a. m.	6:10 p. m.
Day Express	*11:00 a. m.	6:00 a. m
Pacific Express	5.15 p. m.	8.00 p. m.
New York Express	9 00 p. m.	9 00 a. m.
Valparaiso Accommodation	3:20 p. m.	7:30 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal sts

	Leave.	Arrive.
Express Mail	†10:00 a. m.	†9:10 p. m.
Joliet Accommodation	†4:00 p. m.	†9:45 a. m
Night Express	†7:05 p. m.	†12:45 p. m.
Lightning Express	‡11.00 p. m.	†7:10 a. m

Saturdays this train runs to Bloomington and Jacksonville. Saturdays and Sundays excepted: it will leave Bloomington for St. Louis every morning.

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A. NEWMAN, Gen'l Pass. Agt., Office 55 Dearborn st.

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Chicago, Rock Island and Pacific Railroad. cor Van Buren and Sherman Streets.

	Leave.	Arrive.
Pacific day Express	10:00 a.m.	‡3.45 p.m.
[illegible] Accommodation	*5:00 p.m.	*9.50 a.m.
Pacific Night Express	‡10,00 p.m.	*6.40 a.m.

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E. St. JOHN, Gen'l Ticket Clerk.
P. A. HALL, Ass't Gen Superintendent.

Pittsburg, Cincinnati, & St Louis R. R.—Cincinnati Air Line.

	Leave.	Arrive.
Cincinnati Express	*6:45 a. m.	8:40 a. m.
Columbus Express	*6:45 a. m.	*2:25 p. m.
Cincinnati Night Express	†7:45 p. m.	*9:25 p. m.
Columbus Night Express	†7:45 p. m.	
Lansing Accommodation	3.45 p. m.	9.15 a. m.

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Green Bay Ports, Tuesdays and Fridays at 7 p. m.

*Sundays excepted. †Mondays excepted. ‡Saturdays excepted.

A NEW PROPOSITION.

Our friends are sending us the names of Spiritualists who are not subscribers for the JOURNAL, requesting us to send the paper to them for three months on trial, with the assurance that such persons will on receiving the paper remit Fifty Cents for a three months' trial.

We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and our regular rates thereafter.

LIFE'S UNFOLDINGS

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

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By the Guardian Spirit of David Corless.

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RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says:

The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing," treats of man as the grand objective ultimate of Life's Unfoldings.

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On page twenty-four, the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences."

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

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Chapter V.—Communication from a Spirit
Chapter VI. Spirit-life.
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Chapter VIII.—Margaret Fuller
Chapter IX.—Reasonable Words.
Chapter X.—Interview with Pollock.
Chapter XI.—New Desires.
Chapter XII.—John C Calhoun.
Chapter XIII.—Interview with Webster.
Chapter XIV. A Second Visit.
Chapter XV.—Another Interview.
Chapter XVI.—Reformation.
Chapter XVII.—The path of Progression.
Chapter XVIII.—Valley of the Shadow of Death.
Chapter XIX.—A Mirror.
Chapter XX.—The Book of Life.
Chapter XXI.—A Beautiful Lesson
Chapter XXII.—Retrospection
Chapter XXIII.—The Mechanic.
Chapter XXIV.—The Preacher
Chapter XXV.—Reception of Spiritualists
Chapter XXVI.—The Drunkard.
Chapter XXVII.—The Organ Boy
Chapter XXVIII.—The Man of Ease and Fashion
Chapter XXIX.—The Self Satisfied.
Chapter XXX.—Natural Development of the Soul.
Chapter XXXI.—Voltaire and Wolsey.
Chapter XXXII.—The Cynic.
Chapter XXXIII.—The Second Birth
Chapter XXXIV.—The Slave
Chapter XXXV.—The Queen
Chapter XXXVI.—A Scene in Spirit-Land.
Chapter XXXVII.—The Miser.
Chapter XXXVIII.—Spiritual Influence
Chapter XXXIX.—The New City.
Chapter XL.—The Erring One
Chapter XLI.—The Idler.
Chapter XLII.—The Beggar.
Chapter XLIII.—Insignificance of Man.
Chapter XLIV.—Capabilities of the soul,
Chapter XLV.—The Skeptic.
Chapter XLVI.—Realities of Spirit-Life
Chapter XLVII.—The Convict.
Chapter XLVIII.—The Soul's Aspiration.
Chapter XLIX.—The Dying Girl.
Chapter L.—The Inner Temple.
Chapter LI.—The Foolish Mother
Chapter LII.—The Disobedient Son.
Chapter LIII.—Cardinal Richelieu
Chapter LIV.—Practical Nature of Spirit-Life.
Chapter LV.—Glimpse of a Higher Life
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Organization.

(This failed to reach us in time for our last week's issue.—ED. JOURNAL.)

What constitutes organization for religions purposes? Will the self-appointed delegates, meeting in Richmond, Indiana, on the 20th inst., in the so-called American Association of Spiritualists, tell us in their report, just what they want and will they answer the following questions? 1st. What constitutes a delegate? 2nd. How many legally elected delegates are present? 3rd. How many states are represented by State organizations? 4th. Has the convention a right to appoint delegates living in Richmond, Ind., to represent states in the convention, who have no state organization? 5th. Is that man a legal representative of a state who does not live in the state he represents, and who was never in the state but once, and then only for a few days, begging the appointment, and may never be in the state he represents again? 6th.—Has the convention a right to appoint officers from states who are not represented, whom they do not know, and who are not present in the convention? 7th. Does the convention represent America, or the State of Michigan and Havannah, Illinois, as was the case last year? 8th. Will the effect of this convention be the same on Richmond, Ind., as in the other places?

The First National Convention met in Chicago in 1864—result, complete demoralization of the already divided ranks of Spiritualism. The Second Convention met in Philadelphia, in 1865, and the results were, if anything, worse than in Chicago. The Third Convention met in Providence Rhode Island, in 1866—result, complete demoralization, and Spiritualism, so far as societies are concerned, a dead letter, and now only beginning to revive, as we find by the BANNER OF LIGHT, number 1, volume 28, in an article headed, "Resurgens."

What that means we do not know, unless it be, good spirits, deliver us from national conventions and organization!

The Fourth National Convention met in Cleveland, Ohio, in 1867—result, a general row, an effort to crucify all mediums, and a settled speaker in Cleveland, ending in suspension of meetings.

The Fifth National Convention met in Rochester, New York, in 1868, and was swallowed up by the present organization, called the American Association of Spiritualists—result, death to the society in Rochester, suspension of meetings, coma.

The Sixth Convention of the American Association of Spiritualists met in Buffalo, New York, in 1869, but only thirty attended, and they killed Spiritualism as dead as a pickled fish, and Spiritualism has hardly peeped since the convention closed.

The Seventh Convention,—third of the American Association of Spiritualists, are to meet in Richmond, Indiana, on the 20th of September, 1870.

From antecedents we judge that the result will be black crape for the Lyceum and their new hall. What town or city will invite their death warrant for 1871? It may be, however, that some one of the begging delegates from states in which they do not live, may move that the next convention meet in Salt Lake City.

If the delegates are honest and true to Spiritualism, the convention of the American Association of Spiritualists will adjourn *sine die*, and call for a mass meeting of Spiritualists, to meet in some great grove, easy of access, and let all the Spiritualists be represented in a grand national camp meeting.

If we turn out 50,000 strong, in annual camp meeting, with order and propriety, and without favoritism ruling the meeting, we shall command respect.

Spiritualism is not dead,—conventions run by a few, are dead! Grove meetings, mass meetings, and camp meetings, are living institutions, needing only the call to bring forth the masses. More anon.

E. V. WILSON.

Another Discussion.

On Monday, September 12th, 1870, we received from J. L. Childs, Esq., of Council Bluffs, Iowa, the following communication. It speaks for itself. Read and consider, for our answer is final to all who desire to discuss with us:

"*Proposition* 1st.—Do the Holy Scriptures, King James' translation, teach that man, or any part of man, remains a conscious entity, and does communicate to living men in this life, after death and before the literal resurrection of the body?" Wm. P. Shockey denies.

"*Proposition* 2nd.—Do they teach that man and all that appertains to man, is unconscious in death until the literal resurrection of the body, and that the righteous only will ever live again?" Wm. P. Shockey affirms.

"*Proposition* 3rd.—Does the Bible, King James' translation, teach that modern Spiritualism is witchcraft and necromancy, which the Holy Scriptures forbade any human to practice, under penalty of death?" Wm. P. Shockey affirms.

I will debate either of the above with E. V. Wilson, if he will pay one-half of the expense of publishing the discussion, and I the other, and each to have one-half of the edition.

Parliamentary rules shall be observed by the disputants.

WM. P. SHOCKEY.

Aspinwall, Nebraska,

P. S.—I will arrange to meet him in Council Bluffs, Iowa, at any time after October 10th, or within six months.

W. P. S.

"The Bible, King James' translation, sustains modern Spiritualism in all its phases." Old proposition.

The above is an exact copy of the letter from Wm. P. Shockey, of Aspinwall, Nebraska: No date.

We answer, all of these propositions are contained in our standing challenge. We have discussed it with Stephenson, Wilcox, Miles Grant, Gary Rathbun, Wm. P. Shockey, and others of the false prophets of Modern Adventism; also with the Rev. Moses Koons, Moor, Graham, Haddock, and others of the modern churches.

We now repeat our resolution, minus all the absurd nonsense of the phrases used in Wm. P. Shockey's three propositions:

"*Resolved*, That the Bible, King James' Version, sustains modern Spiritualism in all of its phases and teachings."

I affirm.

The discussion to continue five week-day evenings, and once on Sunday, and on Saturday evenings,—seven sessions in all, of two hours each. The affirmative opening the discussion every evening, save the last. The negative to open the discussion on Sunday evening. The negative to close on every evening save the last, and then the affirmative to close. Time to be equally divided. No new testimony to be admitted on Sunday evening by either party. Judgment taken if desired.

The discussion to be governed by strict Parliamentary usages, each party to choose one committee man—these two to choose a chairman to preside throughout the discussion, who shall not be a member of any church or a Spiritualist.

E. V. WILSON.

Council Bluffs, Iowa, Sept. 14th, 1870.

Dr. D. C. Dake.

From the Rockford Register.

The celebrated Analytical Physician is meeting with great success. His rooms at the Holland House are thronged daily. The Doctor met with good success in Beloit, and the *Journal* gave him a handsome encomium, Dr. Dake having made several astonishing cures while there. The Justice of the Peace, C. C. Vance, came to the Doctor on crutches—Rheumatism nine years; four treatments, and he threw them away and is cured. Love Roscoe had not seen a well day in two years; cured in one month. Her sister, [illegible] two years with rheumatism, cured. Al[illegible] Snyder, Beloit, bleeding at the lungs [illegible] months; from the third day's treatment, bleeding cured, and he is now out of all danger, and will recover under the wonderful skill of this successful physician. Many other astonishing cures. Go see this noted Healer, who will locate your disease free of charge without asking a question.

Literary Department

"The Fountain," by Andrew Jackson Davis

With One hundred and Thirty-Seven Engravings, will be ready Oct. 1st.

INTRODUCTION.

One bright morning last May, as I was idly sleeping at the foot of a grand mountain, the voice of a revered instructor said: "Arise! Go up to the very top; survey the ways of wisdom; observe the needs of the world; be healthful and hopeful, and perform thy work."

After journeying through a mass of chilly clouds, which to the steep sides of the mountain, I gained the glorious summit. With serene joy and grateful admiration, I gazed upon the magnificence of the heavens, and upon the loveliness of the earth, which were unfolded and displayed in every direction. And observing no human being near me, and feeling myself alone in the lofty solitudes of the mountain, I turned toward mankind, and said: "O world! Here am I, after a slow and toilsome progress, far away from you, yet ready to work for you. What will you accept from me?"

And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessantly, And the waters of that Fountain seemed to be compounded of the *needs* and *wants* and *wishes* of multitudes, yes, hundreds of thousands, of warm living human hearts!

And in the beautiful light above the fount, a friendly voice said; "Write a book, with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit." After a silence, the voice added: "Truth, Love, Peace, Mercy, Wisdom, Labor, Education, Religion, Admonition, Hope—these streams, with occasional jets and clear intimations of new meanings, must flow from the FOUNTAIN. To this end employ little things. With pure affections and familiar illustrations you must appeal to the understanding and the heart. To improve the human mind, and to aid and enliven the world's mothers and fathers educators, you must amuse while you instruct."

Accordingly, in obedience to the voice of wisdom, I proceeded to "write," and the present volume is the result.

Employing every aid at my command, I have attempted, with the utmost sincerity of motive, to relieve the grave profundities and the dazzling magnitude of the Harmonial Ideas, by the introduction of pleasing simplicities which may attract and instruct persons of every age and in all states of feeling. And all deficiencies, as well as the omission of many deeply important subjects, must be attributed to the fact that this volume is designed to be simply the first of a short series of like import. In this book there is no effort to sound the very *deep* in the treatment of any question. The wish to attract and enlighten young persons—in short, to reach the entire family group—is paramount to the desire to impart original ideas to established thinkers.

"I have often thought," remarks a scholarly writer, "if the minds of men were laid open, we should see but little difference between that of a wise man, and that of a fool. There are infinite reveries, numberless extravagances, and a succession of vanities, which pass through each." Of grown up men and women, and of little children and our young folks, the same reflection seems to be not less applicable. Whatever is truly attractive, pleasing and instructive to one, is likely to be equally entertaining and profitable to the other. It had thus far been observed that, among the hundreds of thousands of elderly persons who drink deeply and constantly at the Harmonial Fountains, not more than a few score of young people read and enjoy our publications and principles.

If the flowings of this Fountain shall have the effect to attract and instruct young persons, while slacking the honest thirst of the grave and thoughtful, and if the teachings of this initial volume shall in some degree assist parents and tutors in the rearing and just education of children, the Author will deem his industry amply rewarded. And he will interpret the general acceptance of this work to mean that additional books in this series are called for.

A. J. DAVIS.

New York, September 20, 1870.

—THE ECLECTIC for October is as usual replete with splendid articles and contains a beautiful Steel Engraving of Racine, one of the greatest of French Poets with, a sketch of his life.

"Baths and bathing Places, Ancient and Modern," is a very interesting arcticle upon the subject of which it treat, and forms, moreover, quite a curious chapter in the history of manners. It shows among other things, that the sense of personal modesty—a sense which with us has become so omnipresent and pervasive as to be regarded as instinctive—is comparatively a modern invention; and that the sights which so shock travelers in Japan at the present day, might have been seen in a vastly aggravated form in Western Europe, scarcely so much as three centuries ago.

The paper which tells "About What the Old Egyptian Knew," puts in a condensed form—thereby greatly increasing its impressiveness—all that is definitely known concerning that ancient and marvellous people. Many curious facts and sketches will be found in "A Glimpse of the Theatre in Japan." and Mr. Proctor's speculations upon "What Fills the Star Depths?" will be read with interest. "The English Revolution of the Nineteenth Century" is a very powerful paper from the pen of Professor Seely; and "Gunpowder and Modern Artillery" comes very timely now when this artillery is playing a conspicuous part in the most terrible battles the world ever saw. "Is the World Round?" is asked for the thousandth time, and for the thousandth time satisfactorily answered.

E. R. Petton, Publisher 108. Fulton St., N. Y.

Austin Kent—His Report, etc.

BROTHER JONES: I report during the last two months the following receipts:

E. C. Leary, $1; Maria Alp, $1.50; Mrs. H. Durkee, $1; Mrs. S. Durkee, $1; B. F. Ashton, $1.

Thanks for this continued relief.

Brother Jones, I was mentally organized for an Atheist—a *pure Materialist*. But by a peculiar experience I became assured of the existence of unseen intelligencies, and thirty-one years ago this month I had become an out and out Spiritualist.

The substance of this is in a small tract, which I will send to any person who desires it, and will send me his or her full address, plainly written, for that purpose. I especially desire to mail it to *cool, materialistic reasoners* who find it hard to overcome all doubts as to a coming life. If any send me money in their letters, all over ten or thirteen cents I shall consider and receive as a donation.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, OCTOBER 8 1870. VOL. IX.—NO. 3

NATIONAL CONVENTION.

Official Report of the Seventh Annual Meeting of the "American Association" of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st and 22nd, 1870.

Phonographically reported for the Religio-Philosophical Journal, by Henry T. Child, editor of Philadelphia Department,—634 Race St., Philadelphia, Pa.

Continued from last week.

Addresses in reference to the Childrens Progressive Lyceum were made by A. A. Wheelock, Hannah Brown, Sophronia E. Warren, Cephas B. Lynn, Mr Shaefler, J. G. Wait, Moses Hull and others, a report of which will be made in future.

The President called Dorus M. Fox to the Chair. On motion the association proceeded to the election of officers. Dr. James K. Bailey, A. A. Wheelock and Sophronia E. Warren were appointed tellers.

Hannah F. M. Brown and Jonathan G. Wait were nominated.

The tellers reported that Hannah Brown had received a majority of the vote cast. On motion, the vote was made unanimous.

Mrs Brown Said: Mr President and friends, again allow me to thank you and bless you for your faith in me, and for your confidence. I know that in your large charity, you will not expect of me what you have expected of these, my brothers. They have been educated for this; they have had large experience. I am simply a woman with a woman disadvantages, but I have dedicated hands and heart and head to this grand work of lifting the world of humanity nearer to heaven. All that I am shall be freely consecrated to the work and office to which you have so generously elected me.

For Secretary, Henry T. Child, M. D., of Philadelphia, was nominated, and there being no other nomination, on motion, George A. Bacon was directed to cast the ballot of the association, and he was elected.

For Treasurer, Levi Weaver, of Baltimore, was nominated, and there being no other nomination, on motion, George A. Bacon was directed to cast the ballot of the association, and he was elected.

For Trustee in place of George A. Bacon of Massachusetts, Mr Bacon was the one nominated. and on motion, Cephas B. Lynn was directed to cast the ballot for George A. Bacon, and he was elected.

For Trustee in the place of Hannah F. M. Brown, John R. Robinson, of Illinois, Agnes Cooke, of Indiana, Mrs. J. S. Fuller, of Ill., were put in nomination.

The question was raised whether the parties from Illinois, were eligible, the President and one member of the Board being from that state.

The Chair decided that this provision in the Constitution, "That not more than two members of the Board should be from one state," applied only to the Trustees.

An appeal was made from the decision, by Dr. James K. Bailey, and the Chair was sustained.

The tellers reported that Agnes Cooke, of Indiana, had a majority of the votes polled, and she was declared duly elected Trustee for three years.

Adjourned.

EVENING SESSION.

Invocation by Addie L. Ballou, as follows:

Our Father and our Mother God, we come to Thee again in inspiration and aspiration, that our souls may blend in holy purpose; that our thoughts may be uplifted with high and lofty emotions, asking divine assistance of those whose white feet stand upon the pearly shores of the border land. We desire that something shall go forth from this meeting,—something that has been accomplished more fully than in the years gone by; something that shall say to the world, we do not come up here in vain; something that shall characterize the movements of this body, as worthy of American Spiritualists—worthy of men and women of the Nineteenth Century. We have undertaken a great work, which lies out before us. We know that with divine assistance, with the powers that are our counsellors, our guides, we may achieve a great and mighty work.

We thank you, dear guardian friends, for the harmony which has prevailed here. We know that we have many weaknesses, many misgivings and faults, and need the mantle of charity, each and every one, thrown about us.

We would deal with humanity, with the human angels of to-day, as we would with the divine angels who have passed on, who come to us with mercy and love toward all, with censure toward none. With justice to our cause, with a due sense of justice to ourselves—willing to investigate all things—thus we assume the name of our philosophy and sail under the banner which we have unfurled, united in spirit, with [illegible] to bless and benefit humanity. [illegible] may be enabled by our [illegible] before us,—fathers, mothers, [illegible] sisters, and the little ones of the household, whose presence [illegible] our pathway. [illegible] know [illegible] in days past and [illegible] the world, are not lost to us; we [illegible] with justice and love and charity toward all. We feel their presence and influence with us as a benediction.

[illegible] Pease then gave an address.

MORNING SESSION—THIRD DAY.

Conference, report of which will be given hereafter.

On motion of Ellen M. Child, a Committee was appointed to prepare an essay on the subject of Equal Rights. The Chair appointed Ellen M. Child, Addie L. Ballou, Hannah Brown, Agnes Cooke, and on motion, Johnathan G. Wait, the President was added to the Committee.

The names of Isaac B. Sandusky and James Dinsmore were added to the list of delegates from Kentucky.

The following letter was read, and directed to be placed in the minutes.

Delphia, Ind., Sept. 20, 1870.

PRES'T AMERICAN ASSOCIATION OF SPIRITUALISTS CONVENED IN RICHMOND, IND—

DEAR SIR:—Mrs. Frances M. Beck, a delegate from this state to the Convention of Spiritualists now in session in Richmond, is lying dangerously ill since last Saturday, and is disappointed at not being able to attend. She had made preperations to go, but was taken sick on Saturday last. She is with you in soul and spirit in the good work, and says: "May a host of angels be present to bless your labors, and if the time has arrived, enable you to organize for united action, practically, without creed or dogma.

Fraternally, &c.,
FRANCES M. BECK.

The following Report was read and accepted.

The Treasurer reports that he has received through the Secretary, $155 22, and he has paid out on

Order No. 35	$57 00
" " 36	50 00
" " 67	54 40
	161.40
leaving a balance due him of	6.18.
	161 40.

LEVI WEAVER,
Secretary.

On motion of Geo. A. Bacon, it was

Resolved, That the thanks of this Convention are most cordially extended to our retiring President, Hon. J. G. Wait, for the uniformly courteous and impartial manner in which he has discharged the duties of his office.

On motion of H. T. Child, it was

Resolved, That a Committee be appointed to take into consideration the propriety of calling a World's Spiritual Convention, to meet at London, New York or Paris, at an early day.

Dr. Child said: "I offer this resolution from a conviction that good would result from it, as well as from a feeling of respect to our Brother Peebles, who is absent on account of sickness, and who had suggested it in his interesting letter read yesterday, and I hope he will be made Chairman of this Committee."

The Chair appointed James M. Peebles, Henry T. Child, M. D., Hannah F. M. Brown, Col. Fox and Mary F. Hunt.

The Committee on Resolutions presented the following, which, with some amendments, were unanimously adopted.

Whereas, The primary lesson of Nature teaches the inherency of organization, and wheras our common experience demonstrates the necessity of combination and association for practical purposes, therefore,—

Resolved, that in accepting the solemn truths of history and analogy relative to all great and religious ideas, we fully believe and affirm that it is in the economy and progress of Spiritualism, to come up into organic life as a distinctive religious movement.

Whereas, The phenomena of Modern Spiritualism within the last twenty two years, of a physical and mental character, have brought thousands from atheism, infidelity and all forms of religion to a knowledge of immortality, in the place of entire disbelief, or blind faith in the same, therefore,

Resolved, That the phenomena of Spiritualism presents the doctrine of immortality as a matter of scientific demonstration.

Resolved, That a new religion may be elaborated from the facts revealed through modern Mediumship.

Resolved, That it is the duty of Spiritualists to assist all Media in their culture and training.

Resolved, That we recommend Societies to the extent of their ability, to employ speakers for a longer period than one month, as is now the usual practice, believing that their settlement for a longer time among the people, is better for speakers and people.

Resolved, That the movement which has been partially put into execution for incorporating the words, "God and Jesus Christ" in our National and State Constitutions, is entirely contrary to the genius of our institutions, and it is urged that all lovers of free institutions shall resist every attempt for it adoption.

Resolved, That the compulsory reading of the Bible in our common schools is in direct opposition to the spirit of freedom, as it infringes upon the rights of a large number of the supporters of them, forcing upon the children a religious teaching which the parent disapproves.

Resolved, That the condition of Peace is the al[illegible] barbarism, Capital Punishment and War; that in the name of universal Justice and Humanity, we urge with all possible emphasis, upon the attention of all the nations of the earth, and the settlement of their disputes by diplomacy and arbitration before a Congress of Nations.

Resolved, That we recognize in the Children's Progressive Lyceum an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom.

Resolved, That we recommend the general adoption of the Lyceum Guide, believing it to be a valuable [illegible] dially supporting the "LYCEUM BANNER."

Resolved, That the evils of tight dressing and the fashionable foibles are to be deprecated, and that as Spiritualists, we enter our protest against the evil, as being destructive to physical life as well as to spiritual growth.

Resolved, That we recommend to the women and girls of our Progressive Lyceums, some simple and uniform costume, that shall give them the free use of all their muscles and limbs in the gymnastic exercises of the Lyceum.

Resolved, That in advocating the reduction of labor, we demand that the practical fulfillment of the principles of common justice shall be extended alike to the immigrant of every clime as to the native of the American soil.

Resolved, That the salvation of the world depends in a great degree upon the conditions surrounding each one at birth, and that only those who are harmoniously mated, are fitted to become parents.

Resolved, That we as reformers, know no sex of soul, and we hold that men and women are equally endowed and equally responsible for Nature's gifts, and should be equally free and responsible at the ballot box.

Resolved, That we call upon all women to labor for their support, believing that a life of dependence is one of degradation.

Resolved, That it is the duty of women to help each other, and to unite hands, heads and hearts with men for the education and elevation of humanity.

Resolved, That the thanks of this association being due, are hereby heartily extended to the Children's Progressive Lyceum, the Spiritualists, and to the citizens of Richmond, Ind., for their generous hospitality in entertaining speakers and delegates free.

Resolved, That the thanks of the American Association of Spiritualists, be extended to the Pennsylvania R R.; the Pittsburgh, Cincinnati and St. Louis Railway; "Pan Handle Route," and the Baltimore and Ohio R. R., for the generous reduction of fares on their roads; that we recommend Spiritualists to patronize said roads.

Resolved, That the thanks of this association be extended to the several officers for their faithful attention to business, and the discharge of their respective duties.

Resolved, That the thanks of this association, be heartily extended to Mr. Harris and the choir, for their musical contributions to the meetings.

AFTERNOON SESSION.

The Business Committee to whom was referred the letter of Rev. Geo. C. Haddock, reported the following, which was adopted:

Whereas, The American Association of Spiritualists, has been challenged by Rev. Geo. C. Haddock, to a discussion of Spiritualism, therefore,

Resolved, That while we, as a body, can not accept a challenge from any person who may offer it, we would be willing to meet any one who comes forward as the representative of any responsible religious body.

The Committee on Amendments to the Constitution, reported a substitute for article IV., which was unanimously adopted, and the Constitution as amended, is as follows:

Preamble and Constitution of the American Association of Spiritualists.

The undersigned, feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for concentrated action. While we seek after all truth, and believe that in united and associative action, under proper system and order these objects can be most successfully reached, we hereby unite ourselves together under the following

Articles of Association.

ARTICLE I.—*Name.*

This Association shall be known as the "AMERICAN ASSOCIATION OF SPIRITUALISTS."

ARTICLE II.—*Objects.*

SECTION 1. Its objects shall be to co-operate with State and local organizations, in the promulgation of the Spiritual Philosophy and its teachings; aid in the organization of local and State societies; Children's Progressive Lyceums; encourage the establishment of a liberal system of education for persons of both sexes, on terms of perfect equality; and also the establishment of an American University on a plan similar to the ancient Alexandrian University. And further, that the Trustees may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruction to the ignorant, and incentives to reformation [illegible] degraded.

SEC. 2. Any University which may be established by this Association shall be under the control of a Board of Regents, consisting of nine members, to be chosen in classes of three each, whose terms of office shall be three years; and who shall be elected by the Association in the same manner, as is provided herein for the election of the Board of Trustees.

ARTICLE III.—*Membership.*

Any person may become a member by signing the Articles of Association, or causing the same to be done, and paying any sum not less than one dollar, which amount shall be paid annually thereafter, and any member may withdraw at any time, without being required to give reasons therefor. The payment of the sum of fifty dollars in one year, shall constitute a person a life member of the Association.

ARTICLE IV.—*Officers.*

SEC. 1. The officers of the Association, shall be a President, Secretary, Treasurer, and six Trustees, who shall constitute the executive Board of the Association; not more than two of whom shall reside in any one State, Territory, Province, or the District of Columbia.

SEC. 2. Said officers shall be elected by ballot. The President, Secretary and Treasurer, shall be elected annually, and serve until their successors are elected. The term of office for the Trustees, shall be for three years in classes of two each—two of whom shall be elected annually.

SEC 3 The President of any State, Territorial, District of Columbia, or Provincial Association, shall be Ex Officio Vice President of this Association, on payment of the membership fee provided for in the Constitution, but not members of the executive Board.

SEC. 4. The Treasurer shall give bonds in such amounts as the executive Board shall order. The duties of the officers shall be such as usually pertains to officers of like character, in regularly organized bodies, and their term of office shall commence at the close of the Convention, at which they are elected.

ARTICLE V.—Trustees.

SEC 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall continue a quorum for the transaction of business, provided that their action shall be submitted to the members of the Board not present, and if a majority of the Board approve thereof, the same shall become valid, and provided further that no business shall be undertaken by the Trustees involving the expenditure of money, unless the Association has previously approved the purpose thereof to be legitimate.

SEC 2. The actual traveling expenses of the Trustees in attending the business meetings of the Board, may be paid from the funds of the Association.

ARTICLE VI.—The Duties of Trustees.

SEC. 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many missionaries as the funds in the treasury will permit; to assign them to fields of labor, and require from them written monthly reports of all collections, all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary to effect the objects of the Association, as provided for in Article II.

ANNUAL REPORTS.

SEC. 2. They shall make an Annual Report to the Association, of all their doings, containing an accurate account of all moneys received and expended, and from what sources received, and for what purposes expended, also publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association for any other purpose or object than that set forth in Article II, and then only by order of the President, countersigned by the Secretary.

ARTICLE VII.—Annual Conventions.

SEC. 1. All Business Conventions of this Association shall be conducted by the Board of Trustees and Delegates from the several State, Territorial and Provincial Organizations of active existence.

REPRESENTATION.

SEC 2 Each active State or Territorial Organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory,—each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

SEC. 3. Each active local Society, and each Progressive Lyceum of any state, territory or province, which has no General Association, shall be entitled to one delegate for each fractional fifty.

ARTICLE VIII.—Amendments.

SEC. 1. This Consitution may be amended at any annual meeting of the association, by a vote of two-thirds of all the members present; provided, that Article III. as to membership shall never be amended so as to prescribe any articles of faith or belief as a test of membership.

ARTICLE IX.—Annual Meetings.

The annual Meetings of this Association shall be held, commencing the ——— Tuesday in September, in each and every year, at such places as the Trustees may appoint.

The Committee to prepare an "Essay on Equal Rights" presented the following, which was adopted, and directed to be placed on the records.

TO THE AMERICAN ASSOCIATION OF SPIRITUALISTS—FRIENDS:—In consideration of the great underlying principles embodied in the teachings of the Harmonial Philosophy relative to causation and result, through the investigation of which, we have become aware that the present disastrous conditions of society, among which are ignorance, destitution and crime, and other attendant distresses, are but the results of past conditions over which we had no control, but which we have power to alleviate in future, and which we deem a sacred trust and duty placed in our hands by the angel world, to do all in our power to advance the best interests of society. We desire, therefore, to press upon your consideration a few facts, the existence of which are barriers to our successful and speedy progress and development, and a disgrace to a republic boastful of its freedom and just dispensation of its laws.

We refer you to the inequality of the sexes, while we hold in grateful remembrance the efforts that Spiritualists have ever made for the advancement of woman and the equalization of her rights by placing her beside man on the rostrum and elsewhere, there are still other and more weighty questions evolving the destiny of generations, and involving the future interests of Home, Society and the Republic, as well as the conditions of millions in another state of existence.

The empire of woman is the moulding and training of the human mind. While men are the rulers of nations, let us not forget that woman is the mother of man and the shaping of his destiny is in her hands. How important it is, then, that every facility for education, hygiene, moral and general, should be hers, and which she is now deprived of,—even a share equal to men,—in that she is debarred from entering colleges where these and kindred branches are taught, the knowledge of which would enable her to maintain herself by honorable and legitimate professions or business, either as physician to her own sex, as nature designed her, or in the many pursuits she is equally adapted to; in consequence of which, and in consideration of the smaller sum paid her for her labors, she is often compelled to marry for a home, wherein disappointment and ignorance are reared,—the offspring of unhappy and untimely marriages,—the unfortunate victims of temptations, vices and crimes.

And because woman, having the responsibility of the moulding of these minds, is continually surrounded by conditions that are disastrous to the divine plans of her inspiring mission,—because she is subject to these conditions, without the power, on her part, to change, remove, or have a voice in the making of laws for her protection,—we deem it *oppression*, and demand for her the just power to decide and act upon the laws, and remonstrate against such as inflict upon her, or her children, unmerited penalties.

And inasmuch as our government claims to offer protection to all of its subjects,—giving to the foreign-born children of its adoption the right of franchise, and to legislate, thereby extending to them the means of revising laws that may become oppressive to them,—and withholds from woman the rights of citizenship, by giving her no elective voice, while it is enacting laws that shall punish her offenses, in violation of said laws that control and make distribution of her property, and levy taxes upon the same, and even make disposal of her children,—while she must only submit: we, therefore, deem it only just to demand the power to exercise this right, too sacred for further denial—the speedy recognition of *Citizenship*, which can come only with placing in her hands the *Ballot* And to this measure we would call your attention and invite your earnest co operation.

Feeling that freedom does not consist in being governed well, but rather claims a just share of that power that makes us ruling agents, and responsive to the public good, we ask a just share of that public trust that alone can make women worthy citizens, and with that freedom that shall make the national interests her own, that she may better mould the future statesman, whose better rule shall shape a better government, and enhance the interests of all mankind.

The Committee on Education presented the following report, which was adopted, and the Committee were continued, to report the names of a Committee of nine, as therein suggested.

"Your Committiee view with regret the almost universal apathy of Spiritualists, on the important matter of education.

"While the Catholic and Protestant worlds are sparing neither time nor money in the education of the youth of our land in their thousand and one dogmas, Spiritualists, as a body, have, as yet, made no practical effort for the physical, mental, moral and spiritual education of their children, thus compelling them to choose between the alternative of having only a common school education, or being compelled, in connection with their further education, to submit to the teachings of an antiquated theology. Therefore.

Resolved, That we regard the Children's Progressive Lyceum as an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom, and as an organization, the budding heart-culture of the great spiritual movement of this age.

Resolved, That this body [illegible] angels to [illegible] or two hours in a week, [illegible] and scope [illegible] od of progressive education [illegible] by the law of necessity [illegible] days and all time.

Resolved, That [illegible] accomplished we earnestly [illegible]

[illegible]

Frontier Department.

ST. [illegible] .... E. V. WILSON

DISCUSSION, AT FOND DU LAC, WIS.

Between

E. V. Wilson, ... *Spiritualist*,
Geo. C. Haddock, ... *Methodist*,

Phonographically reported for the RELIGIO-PHILOSOPHICAL JOURNAL by MISS JOSEPHINE F. SMITH.

MONDAY EVENING, AUG. 1ST, 1870.

E. V. Wilson. Mr. Chairman, ladies and gentleman:

Commencing where we left off on Saturday evening, Mr. Haddock said that the marriage question, which he has brought up and which I met with the Bible in my hands, is outside of the resolution, and as we agree on many points on this question, we will only argue points that we disagree upon.

GEO. W. HADDOCK. Mr. Chairman, I rise to a point of order.

CHAIRMAN. State your point of order.

GEO. W. HADDOCK.—I did not say what the gentleman says I did.

E. V. WILSON. You did say it, just those words.

GEO W. HADDOCK. You lie! I said no such thing.

E. V. WILSON. I will leave it to the Chair if those were not your words.

GEO. W. HADDOCK. I don't care who you leave it to. I did not say any such thing.

CHAIRMAN. I think you are both out of order.

WILSON. I submit to your ruling, Mr. Chairman, but this now becomes a matter of veracity between us, Mr. Haddock and myself, and can only be determined by the Chairman of Saturday. I would like him to do so. Will he rise and say whether or not Mr. Haddock stated what I said that he did?

CHAIRMAN. Out of order, Mr. Wilson.

WILSON. I submit. On the third evening of this discussion, Mr. Haddock made the assertion that Spiritualism destroyed or abolished the marriage relation, and three evenings he has spent wholly in endeavoring to prove this assertion. He has quoted the BANNER OF LIGHT, the RELIGIO-PHILOSOPHICAL JOURNAL ("of which Mr. Wilson is one of the editors"), *Chicagoan*, Frances Barrett's memorable speech at the Woman's rights Convention, John M. Spear, who cursed the marriage relation, A. J. Davis, Dr. Potter, and scores of others, to prove this false accusation, and now, by his own ruling, when he found that I met his argument with the Bible, all his arguments and quotations of three evenings are lost, for he says it is outside of the resolution.

I have met his arguments. I have shown the divorce law of the Bible in Deut. 24:2,—a law that even Spiritualism does not grant. He would like to know, perhaps, the law of marriage that Spiritualism demands. I want to go through with this marriage question since he has commenced it.

I hold that marriage is a civil contract, under the common law as a matter of record, and outside of the duties of the minister of any church; that an officer, elected by a majority of all the people, called Probate Judge of Marriage and Divorce, with books of record, one for marriage, and one for divorce; that if it costs five dollars to get married, then let it only cost five dollars to get divorced. Then let the applicant or applicants for divorce place their application on record, and the matter stand there for one year; then let the parties come before the judge to show cause for, and against the application. If granted, then the one gaining the divorce to pay all expenses.

When married, let an inventory of personal effects, as well as real estate, be entered with the marriage contract on the record.

When the contract is abolished, then let the property be divided according to the property each possessed when married, adding and deducting profit and loss.

In regard to the children, if any, all under ten years of age, to go with the mother; all between ten and fourteen years, to go with the father; other rules as a wise policy may determine.

If husband or wife wantonly violate the contract, then punish them by fine or imprisonment, or forfeiture of right in property. *This* is my idea, and I think that many Spiritualists will agree with me.

If the body is spiritual it cannot be seen any more than the spirit.

"But some will say, How are the dead raised up; and with what body do they come?"—1st Cor. 15:35:

"Thou fool! that which thou sowest, is not quickened unless it die."—36.

"And that which thou sowest, thou sowest not that body that shall be."—37.

"But God giveth it a body, and to every seed (one) his own body."—38.

"It is sown a natural body and it is raised up a spiritual body. There is a natural body, and there is a spiritual body."—44.

"How be it that was first which is spiritual, but that which is natural, and afterward that which is spiritual."—46

"The first man is of the earth, earthy, the second man is the Lord from heaven."—47.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—49.

"Now, I say, brethren, that flesh and blood cannot enter the kingdom of heaven."—50.

"We shall not all sleep, but we shall all be changed."—51.

"To another discerning of spirits."—2nd Cor. 12:10.

Discerning what? These spiritual bodies, described. Webster says discern means to separate by the eye, to discover, to see; to distinguish by the eye.

There are many other passages proving that spiritual bodies are seen, both with the physical eye, as well as through the mental or spiritual perceptions.

"And, behold there appeared unto them Moses, and Elias talking with him."—Math., 17:3

Webster says the word appear, means to come, or to be in sight, to become visible to the eye, as a spirit.

"And when the woman saw Samuel, she cried with a loud voice," and the woman spake to Saul the King, saying,—Why hast thou deceived me, for thou art Saul the King."—1st Sam., 28:12.

"And Saul perceived that it was Samuel."—14

Webster says the word perceive means, known by the senses, felt, understood observed.

"And I, John, saw these things."—Rev., 22:8, 9.

Besides this, I have brought here positive witnesses to the facts of spirits being seen,—the testimony of Edmonds, Hare, Mumler, and [illegible]—all positive witnesses to these facts. [illegible] C. V. Daniels and others [illegible] not be seen. Very [illegible] effect. I never [illegible] I say, [illegible], beings, [illegible] You [illegible] mental man, [illegible] or form [illegible] he lives. The [illegible] is what [illegible]

The fools and lunatics are irresponsible—ah! They have as fair bodies as you have—why not hang them for murder? Because they are not responsible, having no mentality or mind. The spirit is a separate thing from the body which you perceive; the spirit of man has a distinct body which I see.

Haddock quotes from Dr. A. B. Child, that whatever is is right. Theft, murder, adultery, and all crimes are right.

Does this quotation convey a correct sentiment of Dr. Child's idea? We say not, for the sentiment is qualified in the expression, "From the development of the subject, who does good or evil?"

The Mahomedan worships Allah, Moses, Abraham, Christ and Mahomet. The Catholic worships Jesus, the Pope, the Virgin Mary, and God. Mr. Haddock worships Jesus, God, the Bible, and Geo. C. Haddock. Neither of these parties agree with the other. Who is right? or are they not each a law unto themselves?

"The BANNER OF LIGHT says that Judas was as good as John."

I say under prophecy, he was better, for he was chosen for a purpose. He had no will or part of himself in the act. He was created for that purpose, and was told by Jesus, "What thou doest, do quickly."

"The Witch of Endor and Samuel a revelation of God's law—not real."

1st Samuel, 28th chapter, speaks of this woman as one of the most remarkable characters in the Bible, and Josephus says of her that she was a good woman, and worthy of a high position in the hearts and respects of the people.

All Spiritualists respect a higher law, the law of right, for the sake of right, but we do not respect the laws as presented in the Bible, which were said to be made by God, for we claim that He is not as good as man is, for no man would enact such laws to day. We do not believe it possible that God said so and so, or is the source of such laws. Haddock nor any other man, would enact such laws to day, and we are not responsible to such a God. Just bring together to day such things and deeds as are found in the Bible, and talk about the individualism of Spiritualists,—about their not being responsible to a God!

Haddock is a Methodist because it to him seems right. He believes in the God of the Methodists. We Spiritualists do not, believe in such a God, but a God that is infinite and good, and incapable of doing such wrong as is done by his order on that book.

GEO. C. HADDOCK. Mr. Chairman, ladies and gentlemen:

My opponent starts out with the marriage question again to night, and falsely says that I ruled it out as not a part of the resolution. I say the resolution covers all the evils of Spiritualism, and it is my work to show you that it is not worthy of your confidence and support, and to do that I must show you the evil that is in it.

I said that Mr. Wilson and myself agreed in many points, but I advocate tight divorce laws, and he advocates loose divorce laws, and that is our principal difference. I have read right from the writers and speakers themselves to show the looseness of the marriage relation among Spiritualists, and I will now read more right here. I will keep on this marriage question if my opponent wants me to.

I have read from Spiritual writers, and from Mr. Potter, who has been a Spiritualist for fifteen years, but Wilson says he is an outcast. His being a Spiritualist accounts for his being an outcast—they are all outcasts.

He talks about my slaying the Holy Ghost with the jaw-bone of an ass. I believe the first speaking medium we have any account of, was Balaam's Ass, and that is the kind that has been taken for mediums ever since—they are all asses.

I now read some more Spiritualism for you. (Reads from Dr. B. Hatch, who says he knows seventy mediums who have left their wives and husbands,—from Cora L. V. Hatch Daniels Tappan's lectures, and from Fishbough.)

WILSON. Mr. Chairman, I demand the name of the author of that book. Mr. Haddock, let me see that book!

HADDOCK. Buy your own books if you have money enough!

WILSON. Mr. Chairman, I demand that book!

CHAIRMAN. Mr. Wilson, that book is private property. I have nothing to say about it.

WILSON. I insist upon his giving the author's name before he goes any farther.

HADDOCK. I am quoting from Cora L. V. Hatch Daniels, now Mrs. Tappan.

WILSON. I demand that you read the author's name from the title-page.

HADDOCK. Well, it is a book written by McDonald against Spiritualism. Does that satisfy you?

WILSON. Yes: I knew the book, and I meant that you should give the author's name.

To be continued.

Original Essays.

Written for the Religio-Philosophical Journal.

MEDIUMSHIP, ETC.

Facts Tersely Expressed.

LETTER FROM MRS. M. J. WILCOXSON.

DEAR JOURNAL:—Coming in from a long walk, and weary with the busy hours of the day, I am prompted by a letter before me, to forego an hour's rest, and make immediate reply in your columns—for in this article, I hope to answer more than one objector of the same type.

Says the brother in his letter, "I decline to take any active part in spiritual subjects. Others, I presume, will feel more interest than I do, and will give you much aid in forwarding your mission. I have seen very few persons professing Spiritualism, who live up to the doctrine. Believing is not sufficient to satisfy me. One's daily life should accord with the holy and eternal truths taught by our best advocates. I hear——etc., etc."

Then follows a recital of the brother's complaint against some of our prominent mediums, accusations of immorality of various kinds, which have frightened the timid brother off the public track, and after all, with a characteristic tenderness he says, "It may be purely a slander. Surely enough! Now, every true Spiritualist will most heartily endorse all he has said in favor of a practical Spiritualism, but when it comes to putting out his light, or hiding his talents or influence because some Spiritualists or mediums may be "immoral," (not even granting it "may be slander,") how can we hold our peace? Does *my* salvation, *my* religion, *my* present usefulness, *my* eternal reward hang simply upon the morality of this or that advocate of the same faith? Were it all true that such and such test mediums had become "habitual drunkards," would the fact prove anything against Spiritualism?

What flimsy robes the tender-footed among us would veil their trembling forms in! Spiritualism is a science as well as a religion. It is a system of moral and religious ethics, a solution of one of the most important problems in human life; the question of cause and effect.

As I write, cast upon the receding shores of the bay, I look upon a giant old hulk now neglected and going to decay. A picture of departing strength, it lies there, now dismantled, and the waves go sighing and sobbing as they lave its seaward side, and whispering zephyrs seem to repeat the story of its palmy days and proud conflicts with the ocean storm, as it bore on so victoriously through all, to its transient haven. Thousands on thousands had stood upon that firm old deck, to be landed upon the soil of liberty, and millions on millions had by the hand of commerce been safely intrusted to the monarch of the wave, and long years had blessed the gallant craft and its pilots, till at last, shattered and unseaworthy, it was laid up for the waters to kiss and comfort, and the bleak, icy storms of winter to mock in its silence! Oh, it made me think of the poor, uncompassioned medium, never lying by, never kissed by the sweet and holy whisperings of the grateful—almost a slave to these purse proud or pharisaical critics, never resting, except to snatch a hasty crust of comfort from some temporary friend, and then on again! On with the sighs and burdens, the selfishness and sickness, on with the chains and tortures, the cargo of countless waves and sympathies, the wants and exactions of a hungry, struggling multitude of human souls! On! on! in fire or snow, in fair or foul weather, some one is after you, and the strained harp must ever breathe the song that has been awakened, till at last the lightest touch may call forth its reflection for weal or woe.

No one ever thought the fact of the old ship's stranding could prove an argument against either navigation or commerce! Why should such arguments as the brother gives, be repeated as an excuse for "lack of interest?" Those mediums mentioned by our correspondent have led millions, either directly or indirectly, to an honest conviction of immortality and spirit intercourse. How many have dated their reformation from that point of conviction? How many have at once set up a moral standard upon the solid basis of such convictions, that has stood impregnable in its proud victory over the draped and deadly shams of popular morality! This is not mentioned at all by the brother. One or two cases of immorality or debauchery must be made to tip the opposing majority of thousands, perhaps, who have at least been benefitted, and tumble down the whole respectability and value of Spiritualism!

We do not deny that added to this sin of debauchery, however it may originate, is another, if not so deplorable, as heavy to carry along, and that is the sin of *cowardice*, the same sin that actuated both Judas and Peter! But to return. There is no class of people living on earth to day, who have begun to meet the war of the elements of both these worlds as, have mediums, and it were impossible for any mere spectator to judge correctly of causes and effects that spring from this magnetic unfoldment. To judge understandingly, one must have a mediumistic experience, and know from positive contact with all these forces, pro. and con., what only mediums can know. And all true mediums *do know* that there is a great domain of influences which *some one* is made to traverse, in order to educate the world to a knowledge of its perils as well as its victories. Some Jesus descends into hell.

For long years have mediums been the agents of the heavenly world. For long years have they stood amid these great psychological waves, single-handed and alone, beating back the sharks of bigotry under every form, parrying the thrusts of foes within and foes without, and rescuing from utter atheism and skepticism countless believers and adherents to our cause. Over worked and literally robbed of all magnetic balance, you tell us now that these lives have become of a "questionable character," if it is not "purely a slander," which is reported of them. Now we ask, *Suppose it is not all a slander*, whose fault is it? Have you by your superior sagacity or morality, ever helped to avert this result? Havn't all these timid, conscientious, and scrupulous critics usually left the heavy burdens to the back of the medium? Have you ever stood in *their* places, known *their* trials, met *their* betrayals, and experienced the countless shocks that must inevitably undermine the magnetic health unless counteracted? Thousands we have who can enjoy mediumship when served up in fine style and seasoned with savory offerings; but when it comes to a warfare with the most deadly and persevering foes, they are not to be found upon the battle ground! The poor and maimed may go to the angels with their scars and mangled, bleeding hearts, while our captious and heartless or unsympathizing professors will shirk off to a pew in Rev. Mr. Popular's church, and hide their spiritual papers through very fear of Mrs. Grundy!

We object to all this shallow, false-hearted, and cowardly sort of Spiritualism. If mediums get sick, have we no balm of Gilead? Plenty of it, indeed, if only a little devotion or sacrifice would apply it! Do people get scared away from oil wells, gold mines and rich benefits, because there are some unfortunates, some licentious, some even rascally operators there? Why! we never heard of such a thing!

Reverend Mr.—— of Bridgeport, Connecticut, was recently treated to a great notoriety for "taking liberties with the young ladies of his parish." The excitement ran so high that he resigned, and his congregation "recommended him" as a preacher of the true Gospel!

We do not recommend any unprincipled conduct, and deplore the influences that may at times demoralize our mediums, but the laws of mediumship involve a vast field of philosophy, and we sincerely think there are states or periods in which the best mediums are the moral subjects of a psychological tempest, or a positive usurpation.

A very fine medium, and one of a high organic quality, once suffered from a strange obsession. He afterwards told me that a young man who seemed infatuated with his company, was much addicted to the use of liquor, not to become intoxicated, but to increase his hilarious propensities, and that he could not endure the presence of this young man, who was a powerful magnetizer, but he (the medium) would almost immediately pass into an absent state, or with every appearance of intoxication, and from that point the young man would seem to hold him for hours as by a spell. But having learned it, he forbade his young friend the house, which broke the friendship between them, and likewise the spell he had exercised. I should add that this same young operator availed himself of every such opportunity to replenish somewhat his empty purse at his victim's double expense. Now, many important ideas force themselves upon our minds in connection with this theme. Why do the translated make use of such a questionable agency as an unfortunately dissipated character, "if it is not purely a slander" that they are dissipated? We think it is clear that they make use of the most susceptible and negative temperaments. The very susceptibility which makes a subject for spirit control, makes a subject for all other preponderating influences, unless especially fortified by strong repugnance and good superior control. Many seeking the oracle, carry directly into the mediumistic and magnetic sphere the intoxicating atmospheres which they live in—the medium parting with the magnetic oxygen of his being, finds the vacuum immediately filled with a foreign commodity, either agreeable or painful and torturing, and from sheer ignorance or torture, the result is soon attained.

Again, there is doubtless one side of this subject, which, as the "undeveloped good" of Spiritualism, the so called "evil" of Spiritualism, may be called sorcery. This is where a selfish, unprincipled motive prompts investigators. They care only for pure personal gain, at any hazard. They consult the oracle with only visions of wealth before them. Their influences are all worldly. They consult spirits in sympathy with their own objects. They may promise to bless humanity if they can make fortunes, but have no idea of sacrificing any personal appetite or enjoyment. They are captious, tyrannical and destructive often, in their discordant dealings with mediums.

Again, mediums are all as naturally human and imperfect as the majority of the world's people. Ignorant of their own best conditions, and often most cruelly robbed of them, they are neither altogether blameless or altogether guilty. Indeed, considering the extreme difficulty of their calling, and the little true sympathy they get in this respect; considering the fact that the most wonderful claims are pressed upon them at all hours and stages, is it not a matter of surprise that they do not go distracted oftener than they do? That a few have been deliberately and habitually guilty of gross deception, we believe is true.

But it is no excuse for my laziness or your lack of interest, my brother. So much the more should we all stand in the ranks, nor basely and cowardly desert. If we have traitors, so much the more do we need our true steel, and he that lets his sword rust in the scabbard to-day, just in this crisis of agitation, had better never have volunteered.

We would urge upon all the perusal of "Death and the After Life," by A. J. Davis, page 30, etc. Is not Brother Davis' triumph to be attributed in great measure to such an orderly and consistent regimen. How many of our public mediums have had a quiet home temple and systematic preparation for so holy a work? Why, it would almost confound the stoutest heart, should we unfold our own private observation and knowledge of this modern martyrdom; a shame to any civilized land.

In conclusion, would it not be well for all mediums to aim at the independence which has so richly rewarded our Brother Davis with a pure and happy control?

Written for the Religio-Philosophical Journal.

REMINISCENCES.

BY MRS. M. J. S. GILHAMS.

'Tis night, the stars are shining,
The moon's pale beams around me fall,
While forms are flitting here and there
That figured in the cherished dreams now flown.
Oh, wondrous beauty of the night!
How memory gushes forth with thee,
And clothes the radiant Queen of Night
In soft-dyed hues of mystery.
I stand and gaze, while scenes to me of other years
Come back and melt my soul to tears.
Voices whisper that long had lingered
In tones of deep, rich, tender melody.
But now the ground seems frozen where they trod,
The moon's pale beams reflect their impress
Like dead leaves that bud and wither,
Then depart in dust.
Thus on the silvery pinions of the night
Floats many a dream of what might have been,
What changes in the future would be mine,
This side the ethereal bourne.
As I drink in the beauties of the scene,
And quench my thirst at fount of thought,
I gladly smile in the glorious spell;
Mournful scenes are all forgot.
Page on page of thought unfolds and blossoms
In the air; gathered by rich genius that
Flashing moves, and fills the world with light.

New worlds now glide in being,
And other forms whose soothing influences
Bathe my soul in breaths of summer-time,
Fresh buds now bursting into bloom,
Again to smile and blossom for the tomb.
And thus is life, with cloud and
Sunshine always rife, forever and forever
Changing old forms into new.

Ah, youthful dreamer, whose hopes are
Gathered from the bowers of heaven!
Behold your vision fading tint by tint,
As time marks fleeting years;
And the worshiped shrine of early loves
And hopes, be bathed in tears.
Mourn not for faded dreams,
For on the brow of martyrdom
Is set the seal of Wisdom's hope,
When visions of the past shall have
Burned as incense to the gods now
Worshiped, and Wisdom's wings
Lie folded o'er the peaceful heart.

THE CENTER OF THE EARTH.

BY WM. F. LYONS.

Internal Fires.

"A Mr. Lyons, of San Francisco, writes us a long letter, in which he claims to have, by the aid of another medium, gained information which he deems worthy of publication in a book, from persons who inhabit the interior of this earth, which is supposed to be liquid fire (not hell-fire, but an igneous mass), and which seems well established on the La Place theory, which they denounce as a humbug, without any evidence to set it aside, except the testimony of what purports to be spirits who live on the inside of this hollow globe, and who say they have a passage-way through the poles of the earth. We are not yet informed whether Dr. Franklin, or any other arctic explorer, has found the passage without death, and become an inhabitant; nor are we yet informed whether there can be a passage opened by railroad or by water, so that we can reach the inside of this shell. How it is lighted, without sun, moon, or stars, we are not informed; but probably by gas or coal-oil.

"It is interesting to see how easily some minds are led away from science by spirits, through the organs of marvelousness, which are wonderfully enlarged in some persons, by stories from the invisible intelligences. We are of opinion that this is another case where romancing spirits play upon the credulity of honest persons, as they have before, and secured the publication of several books."—BANNER OF LIGHT.

[The main points of Mr. Lyon's communication are given below. His preliminary remarks were rather too personal, and would be of no interest to the general reader.—ED. JOURNAL.]

You have, doubtless, many times quoted to your audiense, "That there are more things in heaven and earth than are dreamed of in your philosophy," and you, perhaps, are not qualified to tell us what it is that lights and warms the planet Uranus, or the still more remote Neptune.

Our sun, if the inhabitants of those distant planets look through lenses similar to our visual orbs, may appear about the size of a large orange upon the one, and a very small orange upon the other, and it may exert as much influence in lighting and warming those distant orbs as Venus exerts upon the earth. Now, do you expect, in the absence of any very potent influence from our sun those planets are not lighted and warmed?

Do you know from scientific research that the elements of light and heat are not inherent in all these planetary bodies, and that when these elements are developed by a law of progress, that each one will not be comparatively independent, the same as the sun is to-day? Do you know that our sun was not at some time in the past, in a condition of dependence for his light and heat, and that, by the eternal law of progress, the orb of day has advanced from that condition of dependence to one of comparative independence, when he could not only generate sufficient of those influences for himself, but some to spare for others?

If eternal progress is universal, and means anything, it means just that. And do you know that our globe has not within its interior suitable machinery by which it manufactures its own light and warmth?

When you get ready to answer some of these pertinent queries, you will probably discover more clearly where the laugh comes in, and at whose expense.

And now a little further. What do you know about the Open Polar Sea? There are over a million square miles of unexplored territory. Do you know for what purpose that has been kept from human vision thus far, and what great secret shall be revealed within its borders? Do you know that there is not in that charmed mysterious circle an open gate-way that leads to the interior?

And now, as I must be brief, let me refer you to a little data, where you may get some evidence that will support one side or the other of this question. You understand the main evidence in support of the igneous theory was the increase of temperature as we proceed downward into the bowels of the earth of about one degree in 50 feet, and all the estimates have been based upon distances of less than 2300 ft., where the rule continues to hold good; but a well has been bored in your city to the enormous depth of 3843½ feet, and the increase continued down to 3000 feet, when the highest temperature was found, and it decreased two degrees in the 800 feet, below which would be about 12 degrees to the mile. This well is of great importance in connection with this matter, as it completely overturns all the previous computations of scientific men upon the igneous theory, and renders entirely negatory their great labors.

Now, if the temperature falls at the rate of 12 degrees to the mile, after you attain 3000 feet in depth, you can, no doubt, tell how thick the superincumbent crust must be, and exactly at what distance you will find the liquid fire you suppose to exist in the interior.

Personally, in my twenty years' experience in spirit intercourse, I have been, to some extent, deceived, but have always detected the romance before it played very much upon the credulity of my honest simplicity. I have been sometimes deceived by spirits in the material form. I think I was a little deceived in this case. I did expect to be treated courteously, but I trust no damage will occur.

I suppose the world to be in a very unfinished condition; that the books are not half written yet; the new and important discoveries are not all made. Time will roll on, changes will occur, and much that is considered truth to-day, will be remembered only among the errors of the past.

I cannot conceive that the great cause of modern spiritual reform hinges at all upon the clumsy details of the La Place theory, and I did not understand before, that Spiritualistic editors were absolutely wedded to any theories, and that they would treat as heretics those who did not conform to their personal views; but we shall hold ourselves in readiness, my friend, when you open fire upon and in favor of the igneous theory; so you have an opportunity to show how easily you can demolish all its opponents.

Correspondence in Brief.

SALEM, OHIO.—Daniel Bonsall writes.—On this day my subscription for thy most valuable paper runs out. Inclosed I send thee three dollars, for another years' subscription, feeling assured that it is doing a mighty work in the land,—not only for Spiritualism, but for all the other great reforms of the day.

PRINCEVILLE, ILL.—G. Hitchcock writes.—I am very sorry that I am not able to keep paid up for my paper in advance, but it takes nearly all my means this year to keep my business running. However, I do not mean to get behind any more at any time than I am now. Please find inclosed one dollar and fifty cents to apply on my subscription, which will pay up to the first of October. I will send the balance for the year's subscription before the time is out. I cannot get along without the paper. I shall probably take it as long as I live. The reasoning it advances suits me. Thank God, it is opening the eyes of the blind. Let the good work go on!

CARROLL CITY, IOWA.—E. M. R. Snell writes: Inclosed find one dollar, to apply on my subscription to your valuable paper. When I sent you fifty cents for three months on trial, I did so more from curiosity, to see what kind of a paper it was. Why don't E. V. Wilson, or some other speaker of his kind, call at this place, and not pass right through.

HANNIBAL, N. Y.—Chauncey A. Smith writes: In looking over my last paper, I discovered that the time for which I had subscribed, had expired, consequently will remit at once, as I know the success of your good paper depends some upon paying subscribers. If I could take but one paper, it would be the JOURNAL. It contains quite as much as the Bible, and a great deal more science, philosophy and common sense. I am glad to say that it is my best weekly visitor, hailed with delight.

FORT CALHOUN, WASHINGTON TERRITORY.—Mrs. M. E. Craig writes.—The JOURNAL has become an indispensable necessity in our house. My husband has taken the BANNER for ten years or more, and intends taking it as long as he can raise a dime to pay for it, but he begins to feel as great attachment for the JOURNAL, and would not do without it.

VERMONT, ILL.—A subscriber writes.—Inclosed you will find six dollars, which you will place to my credit, though it will not pay you for the time I have taken the paper, but I hope I shall not trespass on your patience much longer. You have been so kind in sending your paper to me that I hardly know how to express my gratitude. I have distributed some of them amongst my neighbors, and they read them eagerly. I do not want to miss one number. Oh, it is food for my soul. My only apology for my delinquency is that I got behind by having so much sickness in my family. I suppose I am about the last of your delinquents, but I hope you will pardon me, and I will try to do better for the future. I want to take your paper as long as I live, if I can pay for it, and hope that it may live until all minds may be liberated from the bigotry and superstitious notions of the past, and stand out each a living selfhood, a child of God.

SUMNER, ILL.—Peter Smith writes.—I am taking the RELIGIO-PHILOSOPHICAL JOURNAL—am delighted with it. Have been a Spiritualist a long time. I was a Universalist during the last fifty years, and the doctrines taught by Spiritualists are exactly in my line of thought.

BRIDGEPORT, PENNSYLVANIA.—J. Richards writes.—The science of religion is a deep subject; and if you can demonstrate to the masses that true religion consists in living in accordance with law, and not in forms and ceremony, you will have done a noble work.

PAULDING, OHIO.—E. B. Louden writes.—With a desire to promote what I believe to be the truth, and assist the car of Christian Progress, I propose to meet any advocate of modern Spiritualism, whose standing and talent will justify, and debate the following proposition:

"*Resolved*, That the phenomena of modern Spiritualism proceeds from departed human beings."

Or, if my opponent would prefer, I accept the negative of the following:

"*Resolved*, That modern Spiritualism is based upon natural law."

Any man who may desire to accept the affirmative of either of the above propositions, at any point where Spiritualism has a strong footing, will please address me at Paulding, Paulding County, Ohio. I am prepared to furnish as many endorsers as any man who will accept the affirmative of either resolution. I will furnish my credentials from the Methodist Conference, and as many signers as my opponent can procure.

CHARLOTTE, MICH.—James Preemer writes: We have had H. M. Fay and wife here. They gave us two seances and one lecture, which caused quite a stir among those who do not believe in this beautiful philosophy. We have had only two lectures here within the last year. Spiritualism is gradually on the gain in this community.

N. B. Starr writes.—I wish to say a few words in regard to the poem by Dickens, of "The Children." In a recent lecture by one of our most noted trance mediums, and published in the BANNER, there occurs a passage of near half a column matter that was delivered in a sermon by a Unitarian minister in Rochester, N. Y., in 1856, and published in either the *Spiritual Age* or the New England *Spiritualist*, I forget which. At all events it was published that year, and I have heard the same medium deliver poetry while in the trance state, that I had at home in my scrap book. Now I am as sure as I can be, that the medium was really entranced, and that he really was not conscious of committing any plagiarism. No; the idea is not for one moment to be entertained, but the mystery is, how did he get it? My impression is that the spirit that entrances the medium, had at some time been with him while he has read it, and then made him repeat it in the lecture while he had him entranced. In regard to the poem, "The Children." Dickens has repeated his poetry through the medium. I know that I, myself, have written things that I thought were original, which I found were not so. A question arises here. While the mediums are innocent, are spirits justified in plagiarizing the sayings of the living? I should think not.

LOOKING FORWARD.

BY LUCY LARCOM.

Beyond the boundaries of the grave send I
A single fear,
One only, for myself. Beneath God's eye
The eternal mountains rise in sunshine clear,
And through unwithering woodlands, far and near,
Float hymns of happy souls, like bird songs high.

Somewhere in that large, beautiful Unknown
My place will be;
And somewhere, clasped within its boundless zone,
O spirits I have clung to here, will ye
Fulfil your dreams of immortality:
My fear is to be left of you alone.

I know not what awaits, of bliss or bale:
I only know
That of God's guardianship no soul can fail.
But whether on dusk oceans drifted slow,
Or swift through populous starry streets we go
Welcome will be love's voices calling "Hail!"

We mortals veil such depths of loneliness
With outward calm,
And with the hope of heaven's complete redress
For earthly losses! Failing of that balm,
How can we have the heart for chant or psalm,
Or read our life as more than meaningless?

Yet noble work will there go nobly on;
For love and thought
Will find a grander scope when earth is gone.
Mine, haply, must in solitude be wrought,
Or with heaven's foreigners I may be brought
Never to those I knew time's road upon.

You, best beloved may new neighbors find,
Whose gifts will blend
With every upward reach of heart and mind;
Toiling among them for some glorious end,
Perhaps you wholly will forget the friend
You walked with in green pastures left behind.

Shall we then grow more saintly, waxing cold,
And deaf to all
The tenderness that breathing lips have told?
Doth not God speak in every human call?
Loss is it, from one trusted heart to fall,
Though shipwrecked among splendors manifold.

Still, in that ample realm none may intrude,
On that domain
Of separate inmost being. If he could,
We should wish back our mortal shells again,
For shelter and seclusion; should complain,
Might we not sometimes hide, even from the good.

And who the dearest of his friends would bind
Unto his side
In any world, without a willing mind?
Who needs me not must not with me abide,
Howe'er my need may seem. Since God is guide,
Each pilgrim soul his lonely way shall find:

And in the untraveled wilderness shall bloom
Life's perfect rose.
A heart divinely human through the gloom
Throbs like a guiding footstep—warms and glows,
Until the dark with day-spring overflows,
And the bowed heart is crowned with blissful doom.

And so I drop at last my single fear;
In His sweet will
Hiding my own heart's dream, however dear,
All that concerneth me will He fulfill;
No drop of joy His steady hand can spill:
Nor do I wait for heaven, since heaven is here.

SPIRITUALISM.

By Mrs. Harriet Beecher Stowe.

From Henry Ward Beecher's Church Union.

It is not long since the writer was in conversation with a very celebrated and popular minister of the modern Church, who has for years fulfilled a fruitful ministry in New England. He was speaking of modern Spiritualism as one of the most dangerous forms of error—as an unaccountable infatuation. The idea was expressed by a person present that it was after all true, that the spirit of departed friends were in reality watching over our course, and interested in our affairs in this world.

The clergyman, who has a fair right, by reason of his standing and influence to represent the New England pulpit, met that idea by a prompt denial. "A pleasing sentimental dream," he said, "very apt to mislead, and for which there is no scriptural and rational foundation." We have shown in our last article, that the very earliest Christians were in the habit of thinking with regard to the unbroken sympathy between the living and those called dead, and how the Church by very significant and solemn acts pronounced them to be not only alive, but alive in a fuller, higher and more joyful sense than those on earth.

We may remember that among the primitive Christians the celebration of the Lord's Supper was not as in our modern times a rare and unfrequent occurrence, coming at intervals of two, three, and even six months, but that it occurred every Sunday, and on many of the solemn events of life, as funerals and marriages, and that one part of the celebration always consisted in recognizing by a solemn prayer the unbroken unity of the saints below with the saints in heaven. We may remember, too, that it was a belief among them that angels were invisibly present witnessing and uniting with the eucharistic memorial—a belief of which we still have the expression in that solemn portion of the Episcopal communion service, which says, "Wherefore with angels, and arch-angels, and with all the company of heaven, we laud and magnify thy Holy Name."

This part of the eucharistic service was held by the first Christians to be the sacred and mysterious point of confluence when the souls of saints on earth and the blessed in heaven united. So says Saint Chrysostom:

"The seraphim above, sing the holy Trisagion hymn; the holy congregation of men on earth send up the same; the general assembly of celestial and earthly creatures join together; there is one thanksgiving, one exultation, one choir of men and angels rejoicing together."

And in another place he says:

"The martyrs are now rejoicing in concert, partaking of the mystical songs of the heavenly choir. For if while they were in the body, whenever they communicated in the sacred mysteries, they made part of the choir, singing with the cherubim, 'holy, holy, holy,' as ye all that are initiated in the holy mysteries know; much more now, being joined with those whose partners, they were in the earthly choir; they do with greater freedom partake of those solemn glorifications of God above."

The continued identity, interest and unbroken oneness of the departed with the remaining, was a topic frequently insisted on among early Christian ministers—it was one reason of the rapid spread of Christianity. Converts flocked in clouds to the ranks of a people who professed to have vanquished death—in whose inclosure love was forever safe, and who by so many sacred and solemn acts of recognition consoled the bereaved heart with this thought that their beloved, though unseen, was still living and loving—still watching, waiting and caring for them.

Modern rationalistic religion says:

"We do not know any thing about them—God has taken them; of them and their estate we know nothing; whether they remember us, whether they know what we are doing, whether they care for us, whether we shall ever see them again to know them, are all questions veiled in inscrutable mystery. We must give our friends up wholly, and take refuge in God."

But St. Augustine, speaking on the same subject, says:

"Therefore, if we wish to hold communion with the saints in eternal life, we must think much of imitating them. They ought to recognize in us something of their virtues, that they may the better offer their supplications to God for us. These (virtues) are 'the foot-prints which the blessed returning to their country have left that we shall follow their path to joy. Why should we not hasten and run after them that we, too, may see our father-land? There a great crowd of dear ones are awaiting us, of parents, brethren, children, a multitudinous host are longing for us—now secure of their own safety, and anxious only for our salvation."

Now let us take the case of some poor, widowed mother, from whose heart has been torn an only son—pious, brave and beautiful—her friend, her pride, her earthly hope—struck down suddenly as by a lightning stroke. The physical shock is terrible—the cessation of communion, of the habits of intercourse and care, of the habit, so sweet to the Christian, of praying for that son, must all cease. We can see now what the primitive Church would have said to such a mother:

"Thy son is *not* dead. To the Christian there is no death.—follow his footsteps, imitate his prayerfulness and watchfulness, and that he may the better pray for thee keep close in the great communion of saints. Every Sabbath would bring to her the eucharistic feast, when the Church on earth and the Church in heaven hold their re-union, where 'with angels and arch-angels, and all the company of heaven' they join their praises! and she might feel herself drawing near to her blessed one in glory." How consoling—how comforting such Church fellowship.

A mother under such circumstances would feel no temptation to resort to doubtful, perplexing sources, to glean here and there fragments of that consolation which the Church was ordained to give. In every act of life the primitive Church recognized that the doors of heaven were open through her ordinances, and the communion of love with the departed blest unbroken.

It has been our lot to know the secret history of many who are not outwardly or professedly Spiritualists—persons of sober and serious habits of thought, of great self-culture and self-restraint, to whom it happened after the death of a friend, to meet accidentally, and without any seeking or expecting on their part with spiritualistic phenomena of a very marked type. These are histories that never will be unveiled to the judgment of a scoffing and unsympathetic world; that in the very nature of the case must forever remain secret, yet they have brought to hearts bereaved and mourning, that very consolation which the Christian Church ought to have afforded them, and which the primitive Church so amply provided.

In conversation with such, we have often listened to remarks like this: "I do not seek these things—I do not search out mediums, nor attend spiritual circles. I have attained all I wish to know, and am quite indifferent now whether I see another manifestation." "And what," we inquired, "is this something that you have attained?" "Oh, I feel perfectly certain that my friend is not dead—but alive, unchanged, in a region of joy and blessedness, expecting me and praying for me, and often ministering to me."

Compare this with the language of St. Augustine, and we shall see that it is simply a return to the stand point of the primitive Church.

Among the open and professed Spiritualists are some men and women of pure and earnest natures, and seriously anxious to do good—and who ought to be distinguished from the charlatans who have gone into it merely from motives of profit and self-interest.

Now it is to be remarked that this higher class of Spiritualists, with one voice, declare that the subject of spiritual communication is embarrassed with formidable difficulties. They admit that lying spirits often frequent the circle, that they are powerful to deceive, and that the means of distinguishing between the wiles of evil spirits and the communication of good ones, are very obscure.

This then is the prospect. The pastures of the Church have been suffered to become bare and barren of one species of food which the sheep crave and sicken for the want of. They break out of the inclosure, and rush, unguided, searching for it among poisonous plants which closely resemble it—but whose taste is deadly.

Those remarkable phenomena which affect belief upon this subject are not confined to paid mediums and spiritual circles, so called. They sometimes come of themselves to persons neither believing in them, looking for them, nor seeking them. Thus coming they cannot but powerfully and tenderly move the soul. A person in the desolation of bereavement, visited with such experiences, is in a condition which calls for the tenderest sympathy and the most careful guidance. Yet how little of this is there to be found?

The attempt to unveil their history draws upon them, perhaps, only cold ridicule, and a scarcely suppressed doubt of their veracity. They are repelled from making confidence where they ought to find the wisest guidance, and are drawn by an invisible sympathy into labyrinths of deception and error—and finally, perhaps, relapse into a colder skepticism than before. That such experiences are becoming common in our days, is a fact that ought to rouse true Christians to consideration, and to searching the word of God to find the real boundaries, and the true and safe paths.

We have stated in the last article, and in this, what the belief and the customs of the primitive Christians were in respect to the departed. We are aware that it does not follow of course, that a custom is to be adopted in our times because the first Christians preached and taught it. A man does not become like his ancestors by dressing up in their old clothes—but by acting in their spirit. It is quite possible to wear such robes and practice such ceremonies as the early Christians did and not to be in the least like them.

Therefore let us not be held as advocating the practice of administering the eucharist at funerals, and of praying for the dead in the eucharistic service, because it was done in the first three centuries. But we do hold to a return to the *spirit* which caused these customs. We hold to that belief in the unbroken unity possible between those who have passed to the higher life and this. We hold to that vivid faith in things unseen which was the strength of primitive Christians.

The first Christians believed what they said they did—we do not. The unseen spiritual world, its angels and arch-angels, its saints and martyrs, its purity and its joys were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before, that inspired them with courage and contempt of death—and it is true.

In another paper we shall endeavor to show how far these beliefs of the primitive Church correspond with the Holy Scripture.

"THE CONVENTION."

From D. W. Hull.

The Convention lately assembled at Richmond, though not so large as heretofore, was a grand success. The cliques that have heretofore attended, at war with every man opposed to their selfish interest, was but poorly represented there. Every man and woman seemed to be specially inspired with an enthusiasm for the cause of Spiritualism, instead of trying to tear down every thing opposed to the interests of a selfish few. Throughout the Convention, there was a harmonious fraternizing spirit, and if any attended the Convention, who were personal enemies at the commencement, they certainly became warm friends before its close. A more harmonious meeting I never saw. There was not a bitter word dropped during all the warm discussions that ensued during the Convention.

For years, I have noticed the efforts made by certain persons, one of whom under the cloak of Spiritualism, is engaged at present in tearing down the very cause that supports him (an ungreatful cur that hates the hand that feeds it), have made every effort to make the National Organization a tool by which they might acquire power. In short, they wished to be bishops, and made attempts to crush every element opposing their exaltation. Thank God, their day is done. This cause has been delivered over to the humble workers of the nineteenth century.

It was on this account that I decided not to attend till the day before I started; and when I came there, I hesitated about representing my state as a delegate, till urged to do so, by persons occupying my standpoint. I am now glad I accepted the honor conferred on me, and that I had the privilege of seeing a practical work inaugurated, which is destined to go into the history of the most sublime movement of this and preceeding ages.

The action of the Convention will be found in the proceedings, as published in your paper.

In attendance at the Convention, were to be found doctors, clairvoyants, mental and physical mediums,—none of which, I am justified in saying, were impostors. Of the physical test mediums, I shall speak next week, but of the others, it is unnecessary to write, as their tests came in such a way that it is scarcely necessary to question them.

Terre Haute, Ind.

DR. UNDERHILL AND DR. FAHNESTOCK.

Interesting Incidents and Statements.

I have just read in the last JOURNAL, the article of Fahnestock's, and cannot but admire his zeal. I must thank him for giving me my own way, but did not quite feel bound on account of a privilege given me, to let him unquestioned have his own way.

He seems still anxious to have his readers believe that the French Committee made an impartial examination in 1774. The Academy of Medicine, which furnished the chief weight of this commission, expelled every member that professed a belief in Animal Magnetism.

That body in 1831 had another report on this same subject, who were appointed in 1825, and they investigated it six years, and then they stated it to be true in all its claims. It took two days to read the report. The unbelieving portion of the Academy very frequently and frantically interrupted the reading. It took two days to read the report, it was so full.

Here was full investigation. How long, my good Doctor, did the 1774 committee examine? They devoted, perhaps, a half dozen meetings, and made the report that the facts were real, but that there was no proof of fluid (like you), but that it should be referred to the power of imagination, or self induction. What should have deluded you into the act of digging up that old statement, and attempting to breathe into it the breath of life, is a case of difficult solution on any other ground than on your theory of self induction. Your case of the boy affords not the slightest proof of your position.

I think you are honest, Doctor, and I think of the insane asylums.

I don't wonder that you are surfeited with letters. You believe that spirits do heal sometimes by direct action through the patients mind, but never, never mediately through the vitality of the operator. I have given many proofs to the contrary, and need not repeat them.

For your instruction, I draw a syllogism.

Many persons go into somnambulism under the manipulations of an operator. This manipulation often greatly exhausted the operator, especially if the patient be paralytic, or under great nervous prostration, whilst the patient feels exalted in strength.

Some subjects go into the somnambulic state without manipulation, or even contact with the operator, but all who love each other, near or absent, are linked together by cords of love, the medium of which is our nervous magnetic fluid, therefore, magnetic rapport exists very extensivley, and when we love as we will and should, if one member suffers, all will feel it; so the impressible can even in a dream draw from a friend, especially one who has operated on them, the influence that induces somnambulism.

With these facts before us, how does the sleep occur in these mysterious cases.

I had to go seven miles to wake a young man whom I had put to sleep at my lecture the night before. The next day his brother was mesmerizing a subject in his presence, and he went to sleep, but no effort of his brother or of himself could awake him. I awoke him instantly.

A clairvoyant patient who was two months in my hands, and had a wonderful cure, told me while clairvoyant, that in her sleep she went every night into the somnambulic state for some time.

"Where do you get it from?"

"I get it from you. You can stop it by forbidding it."

"Does it do you any good?"

"Oh, yes, it benefits me."

"Then go," said I.

The printers turned the word Pathetism into Pantheism in my first article in speaking of you and Sunderland.

S. UNDERHILL. M. D.

Speaker's Register.

Spker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

HEREAFTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes; and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by WORD AND DEED.

Let us hear promptly from all who accept this proposition and we will do our par well.

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C. Fannie Allyn, Stoneham, Mass.
Mr. and Mrs. F. W. Calkings, Trance, Test and Healing Mediums, will answer calls. Green Garden, Ill.
Harrison Augir, Charles City, Iowa.
Addie L. Ballou. Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL,
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I. H. Garretson, Richland, Iowa.
K. Graves, author of "Biography of Satan." Address Miss Helen Grover, Bloomington, Ill.
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Samuel S. Harman, Goshen, Ind.
L. D. Hay, late of Huntsville, Texas, will answer calls to lecture,
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Dr. Wm. B. Joscelyn, Lecturer
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Miss S. C. McClendon, Moline, Ill.
to lecture.
Mrs. R. R. T. Trego, Trance and Test Medium, will answer calls to lecture. Oil City, Pa
E. B. Wheelock, Blairstown, Iowa
Mrs. Fanny Wheelock, Clairvoyant, Blairstown, Iowa.
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A Search After God.

NUMBER NINE.

The Serpent Evil - the Fruits of its works—Who can see God in its forked tongue and poisonous teeth?

Continued from last week.

Pioneer like we will continue our search, hoping that, by and by, the mist which obscures our vision will be dissipated, the clouds clear away, the heavens resume their original beauty and lustre, and a genial breeze arise, which will enable us to prosecute our search. Evil is before us, a hideous monster, whose tongue is covered with pestilential effluvia, whose teeth are filled with a poisonous liquid, whose very breath is dangerous, whose wild piercing eyes send forth a health-destroying magnetism, whose aspiration is to crush the aspiring and render the human heart desolate. O, what a fiend! The imagination can hardly picture one so hideous. Curled up before us, it frightens us, and causes us to tremble like the aspen leaf, and in the agony of our soul, we ask, "Who dare attack this beast; this hideous monster, that feeds on wrecked hearts, blasted hopes and the noblest impulses of human nature?" We gaze upon it, trying to devise some means to pass it, in order to prosecute our search. Shall we persevere, or relinquish our endeavor to unveil the character of that being through whose instrumentality worlds and systems of worlds were brought into existence? How can we proceed with this cruel animal standing in our pathway? O, what a horrible spectacle! Gather up all the fruits of abortions, licentiousness, and crime of all shades, with their incentives, and they constitute the serpent that is now confronting us, and strange to say, it is growing larger, bolder and more threatening in its attitude, constantly feeding, as it does, off of the best of society.

Shall we cease our search, acknowledge ourself vanquished, and retire from the field, admitting our inability to unveil God, and demonstrate his true character, or shall we continue our search, and if the lightnings flash, thunders roar, the waves roll mountains high, the hurricane howl, and the rain fall in torrents, continue our efforts, and persevere until our efforts are crowned with success? Appalled, but not disheartened; frightened, but not weakened; terror-stricken,—yet self-reliant and hopeful as ever, we will struggle on. But this Serpent Evil,—we can not as yet, see transmitted through it any of those divine rays which give unmistakable evidence of a Supreme Being. Opaque, no rays from the Sun Supernal can penetrate it sufficiently for us to gain a sight thereof.

Under these circumstances, What shall we do? Why, continue our search! For a brief season, we will furl our sails, cast anchor, and watch the movements of this hideous monster that confronts us.

It smiles at the misfortunes of the human family, and wags its tail with joy when it sees the fruits of crime hung up in the human soul. War, rapine, pestilence, licentiousness, murder, and crime of all grades, it seems to not only be the originator of, but evinces pleasure in seeing the devastation and ruin that follows. It delights in making wrecks of human hearts, blasting fond hopes, and rendering humanity wretched and pusillanimous.

It causes strife, animosity, bitter enmity, antagonism, and incites within the human soul a revengeful spirit. See that man with a glittering dagger within his hand,—hate glistening in his eye, revenge shines forth in his countenance, bitter feeling is manifested in all his actions. He approaches his victim, and the sharp blade penetrates his heart, and he falls a lifeless mass. See then the satisfied look of the malicious murderer. Within his soul, that serpent, that hideous monster, has caused a terrific storm, and winds of passion howl and sing a doleful requiem, the waves of hate beat against each muscle and nerve, and they quiver as if rejoicing in some dreadful act; the lightning of his fierce nature illuminates his countenance betokening fearful results, and the thunders of a revengeful spirit sound within his soul like the alarm bells of hell—there he stands, a subject of that serpent, which wags its tail, shows its forked tongue, emits from its mouth a poisonous effluvia, presents its horrid looking teeth, and laughs as it sees the fruits of its work, and beholds one man prostrate in the dust and the murderer standing over him, the picture of Satan. Nero was a human monster; Caligula was a combination of ten thousand devils, and Haynau represented all the horrid pictures that the human imagination can conceive, but this Serpent Evil, no one could picture his hideous nature. Look at another of his subjects, for all of them do not present the same appearance. His hair is nicely combed, and falls over his head in beautiful ringlets; he smiles sweetly; he laughs according to rules; his complexion is beautiful; his movements are graceful and easy, and his ways winning. On the outside he appears to be a noble specimen of humanity, but within his soul, that Serpent has placed a burning poisonous hell, and while it burns and seethes and irritates, and plans the work of devastation and ruin, he only smiles the sweeter, and acts more gracefully, and seems to charm the pure and noble and attract their attention. A wolf in sheep's clothing; a hell in the armor of heaven; gross metal tinged with diamond tints; a festering canker with the glow of health on the outside; a volcano of corruption manifesting the nature of noble deeds, he goes forth to spread devastation and ruin around him. He sees a victim, a pure minded noble girl, whose cheeks of roseate hue, and her pure innocent disposition attracts his attention. He seeks her society. He wins her affections. She puts her soft arms around his neck and presses her lips to his, and declares her love. What a scene! There is grandeur in it. Heaven caressing hell; virtue entwined around vice; love bowing before malice and hate; serenity and purity resting in the arms of a licentious man; the pure breath of an angel, breathed upon a hideous devil,—yes, what a scene!—There they sit, the vile wretch contemplating his prey, and rejoicing in his success. The Serpent Evil, it sees the scene, and it moves its slimy body in evident pleasure, and sends down upon its devotee, the effluvia of its poisonous nature, and it succeeds in ruining the confiding girl by his side, and she finally becomes like him,—her soul resembling the stunted tree, or the flower that the pestilential simoon had touched. Evil, the hideous serpent, caused all this,—wrecked that human heart, and set it afloat on the turbulent waters of a licentious life!

Can we pass this vindictive monster? Nay, we only gaze upon it, and see its malicious operations. Ten thousand hells and hideous devils seem to be combined within its organism. We are trying to determine its origin. Had we the skill of an Agassiz, we might, perhaps, tell to what species it belonged, and assign it a place somewhere in the economy of nature. It seems to be self existent, to have existed since the foundation of the world; to have eternally existed—and it claims to be a part of God, and it quotes the sayings of Thomas Gales Forster, Hudson Tuttle, Spinoza, and hundreds of others, to establish its theory. It frequently sings this song, and wags its tail in beating time:

> "God goes forth and spreads throughout the whole,
> The heaven, the earth, the sea, the universal soul,
> Each at its birth, from him all beings share,
> Both man and brute, the breath of vital air,
> To him return, and loosed from earthly chain,
> Fly whence they sprang, to rest in God again,
> Spurn at the grave, fearless in decay,
> Dwell in high heaven and star the ethereal way."

> "All matter is God's tongue,
> And from its motion His thoughts are sung."

And it soliloquizes: "Am I not matter, and then am not I a part of God's tongue,"—and then it quotes the words of Spinoza, "That we see every thing in God, that every thing we see is only God;" and it laughs and shoots forth its tongue with joy, looking forth for another pure innocent being to ruin—in the mean while, proclaiming the words of Pope, that,

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul."

What a scene,—it surpasses the loftiest imagination. A miserable serpent, the quintessence of all that is low, vile and poisonous—claiming to be a part of God, and quoting Spinoza, Thomas Gales Forster, and others to establish its claims! Yes; this loathsome reptile opens its mouth, shows its sharp fangs, and its prodigious jaws and firey tongue, and then says, "God is all-powerful," and it smiles as the villain smiles; and uses words of irony to express its hate of all that is noble and pure, and as it works its jaws and laves its firey tongue in some pure heart, it says, "*I use power to work my jaws* and move my tongue, and it is a part of the all-power of God,—*if not, there would be a power outside of him, and he would not be all-powerful*,—hence, my power is God's power, in fact, *I am a part of God*, doing as he wishes." And then it laughs, ha! ha! and moves its slimy body in delight, and gazes around to find food for its licentious nature. As the debauchee seeks only the innocent and pure, so does this monster serpent, feed off of the vitals of those who are innocent, and whose heart knows no guile, claiming to be a part of God! and quoting the sayings of others to establish its position.

Well, what a chaos! What a scene surrounds us. Lost! nay, amidst this confusion, we are self-reliant and hopeful, believing that, by and by, we can devise some means whereby we can penetrate this putrid mass of corruption that exists as evil personified in the serpent. Amidst this commotion, this warring of the elements, this interminable strife, would that some one would emerge from human kind, and in words of command say, "Peace be still," and thereby quiet the waves of sin, the winds of passion, the torrents of civil strife, that the rays of divine wisdom might shine forth, and lead us on our Search for God.

"Are we beating around the bush," in our discussion of this question? You may think so, but we do not. Others have avoided this hideous monster. Its ghastly, loathsome appearance, frightened them, and they retreated behind glittering generalities, brilliant metaphors and well rounded periods, in order to be able to travel past it. We have attacked this monster, Evil, and propose to analyze it in the laboratory of thought, and learn of what it is composed, in order to determine whether God is connected therewith, or not.

> Evil with its poisonous teeth,
> Evil with its slimy body,
> Evil with its pestilential breath,
> Evil with its dangerous stings,
> Evil with its venomous tongue,
> Evil with its thoughts impure,
> Evil with its voice that sings
> The death knell of broken hearts,
> And speaks a language
> That tells of sadder things
> Than honest hearts ever thought;
> Tell me thy origin—thy life unfold,
> That I may glean a lesson I have sought
> From the mystic pages of philosophy.
> Tell me why you so delight
> To lave your tongue in pure hearts,
> And frighten therefrom noble thoughts,
> Leaving a skeleton—a seething hell,
> From which they cannot part.
> Tell me, Evil, thy history, and why
> Thou lovest carnage—hell better than heaven,
> And why thou delight'st to crush
> All human kind—blast fond hopes,
> And leave a skeleton to tell
> A tale of sorrow, and recount
> The pain and terror of ruin
> Worked by thy fiendish hand!
> Why not make mankind happy?
> Power is at thy command,
> And glory would await thee
> If thou wouldst change thy poison
> Into nourishment for human woes,
> And thy breath to a holy fragrance
> That, sweet as an angel's breath,
> Should throw a halo of joy and love
> Over every heart that's nigh unto death,
> Oh, Evil! thy sting—who gave it power,
> And those sharp teeth filled with chalice?
> That breath, like a pestilential simoon,
> Kisses the pure, noble heart,
> And it withers like a blasted flower.
> We pause amid this chaos,—wreck
> Caused by you, hideous monster—
> And would fain relinquish our Search
> For Deity, amidst the ruin that decks
> The earth where'er thy footsteps tread.
> "But within the human heart is
> A constant yearning
> For something purer, unattained;
> Upward and onward from the present turning,
> Yet never resting when the end is gained.
> Some unseen spirit the soul is ever urging,
> Through childish weakness and ambitious youth,
> And day by day all souls are still converging
> Nearer and nearer the Central Source of Truth."

> "Ah, grand the thought, beautiful, too,
> Coming to our soul like a drop of dew,
> That seeks the flower for a night's repose,
> To dream of rainbow tints. Who knows
> But the thought quoted above
> Is a spirit in disguise,—an angel of love,"
> That comes to say, "Search on,
> And never have engraved upon thy name
> The stigma,—'He cast away the laurel wreath of fame?'"

To be continued.

An Evening with the Spirits.

Spirits Materialize themselves—Phosphorescent Lights Formed—Music made on the Guitar—Stephen S Pierce Presents himself, and Tells Where he was Wounded, etc., etc.

MAUD LORD,—MEDIUM.

In our last issue we announced the arrival in Chicago of the celebrated medium for physical manifestations,—Maud Lord.

She has commenced holding seances. Her practice is to go to the residences of friends who desire it, from evening to evening, where parties are congregated to witness the manifestations. About twenty persons were present at the residence of a gentleman on West Van Buren St., on Wednesday evening last, to witness the manifestations given through her mediumship.

A circle of chairs was arranged, with one in the middle for the medium. The audience being seated in the chairs thus arranged, with hands joined, the lights were extinguished.

Several pieces were then sung by those who could join in the same. Immediately a guitar which had been placed on the lap of one of the gentlemen sitting in the circle, at the time he took his seat, was taken and carried near the ceiling, and played—keeping time with the singing—by a spirit who was sufficiently materialized to do so.

The instrument, during the time it was played, was revolving around the room rapidly.

Immediately another spirit took an ordinary palmleaf fan, and with great force fanned each one in the room.

Then spirits, with their hands and organs of speech fully materialized, greeted their respective friends and relatives in the circle, and held sweet communion with them, caressing with their tangible hands, and conversing in audible whispers.

These things were transpiring at the same moment with different members of the circle, showing many spirits to be present. Such was the overwhelming evidence of the reality of spirit presence, that not a skeptic present had a word of distrust of the integrity of the medium to offer.

Large hands of men, delicate hands of ladies and tiny fingers of little prattling children were as palpable as if they had never passed from the mortal form. Watches and rings were taken by spirit hands, and passed from one to another, and boquets of flowers which were in the room were also passed from one to another with rapidity and ease, as if done by a person in daylight.

No mistakes were made in passing articles from hand to hand by the spirits, as must have been the case had it been done by any one depending upon the sense of sight, as the room was in absolute darkness.

Another beautiful phase of spirit power was frequently manifested while the circle were united in singing some familiar pieces and the guitar was being played by a spirit. This phenomenon was the revolving and falling of brilliant lights, like little stars, some of which would fall to the floor, and remain brilliant on the same for a few seconds, and then entirely disappear.

We might relate numerous incidents of spirits whom we knew in this life, coming to us and identifying themselves beyond question. Many of the spirits who manifested on this occasion, were not only identified by themselves, but were seen by clairvoyant mediums present, and described accurately as the same persons known to us while they were in the physical form.

One in particular we will mention. Stephen S. Pierce, late of St. Charles, Ill, who was killed during the rebellion, presented himself, was described minutely, and at our request he touched us with as much force as one would ordinarily, upon the very spot where, in this life, he was pierced with the enemy's bullet, which caused his instant death.

As we have said, every member of the circle was carressed, and many had one or more spirit friends identify themselves, and were lovingly greeted by them.

Those desirous of witnessing these remarkable manifestations, will be able to ascertain the place where the seances are to be held on any evening, by calling at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, during the day previous.

Mrs. E. A. Blair, Spirit Artist, Montpelier, Vermont.

Particulars Connected With Her Drawings

This is the same medium we alluded to a few weeks since, who executes such remarkable paintings while blindfolded, and in the presence of a public audience. At the time referred to, we had a painting (a beautiful wreath) executed for Brother Moses Hull. In a few days we shall have one executed for our public Reception Room, fresh from the hands of the spirit artist. Our friends visiting the city, are respectfully invited to call and see it, as well as other beautiful pictures by Brother N. B. Starr and Mrs. Addie L. Ballou, spirit artists of different phases.

Mrs. Blair desires us to correct an impression that prevails to some extent, that is erroneous. Many think she is a portrait painter. That is a mistake. In her letter to us, she says:

"I have received several letters this week, with 25 cents for a "photo" of some loved friend passed to higher life. I can imagine their eagerness and looks of disappointment, as they find only a few rosebuds in place of a much loved face.

I am publicly used to demonstrate spirit power. Blindfold any one, and then place paper, brush and paint before them, and it will be difficult for them to do the work I do, without spirit power. Practice can never accomplish it. I believe there are but two other physical mediums in this country that do their work in the light, except my humble self, Dr. Slade and Mrs. Cushman, who have a guitar played so one can see the strings move but not the invisible fingers that play.

Now, I will tell you how these figures are painted, and also the materials used. I have *no paint that an artist could use*. One bottle of liquid family dye, called royal purple; one of rose; one box of common washing bluing; a lump of gum gambogue and writing ink. There is not a pencil stroke on them, as every stroke of the brush covers new space. Only one brush is used, and every picture is painted inverted to myself. The writing is put in inverted also, and with a brush, but there is no regularity in lettering. They are as apt to make the last letter of a word as the first one, and there will be a word here and there so as to puzzle a lawyer if he attempts reading it before it is complete. The dishes can be moved—those having paint—to any place within reach of the arm, and covered up with bits of paper, noiselessly, but the power using my hand, never puts the brush in the wrong one.

Any one can blindfold me. I have had ministers of every denomination blindfold me to see the work executed. Some are astonished—some say devil right away, and some are wise enough to say nothing, but all aver that I cannot do it unassisted."

We have heretofore said that the work she executes is beautiful beyond description. Twenty-five cents and postage stamp, of course, only brings a little specimen of the work. Five dollars and upwards, as one's means will admit, will bring in return such specimens as will be esteemed highly valuable as works of art,—worthy of a place in a fine art gallery.

Address her, Mrs. E. A. Blair, Montpelier, Vermont.

Healing Business and Test Medium.

Mrs. A. H. Robinson stands prominently high as a medium of the above named phases. There is no medium now before the public, whose powers are so remarkable as hers for business purposes. The cures she is performing in all parts of the country, of patients she never saw, and of the worst types of diseases, are almost incredible, and yet well attested by the patients and their friends. We speak from numerous letters which we have received, and those which have been placed in our hands for perusal, and also from personal conversation with those for whom she has prescribed.

"Search After God."

Dr. House, of Parish, N. Y., Writes:

"After reading your 'Search After God,' this morning, I thought how grateful humanity should feel toward you, for presenting such truths to the world.

* * * * * * *

"The teachings of your paper are a thousand times more productive of good, happiness, love, and everything which tends to make man better and happier, than the Bible."

A Fraternal Call.

Messrs. Godby and Kelsey, of the *Mormon Tribune*, gave us a call while on their way home from New York to Salt Lake.

These gentlemen possess fine talents, and are now doing a most excellent work among those people who have already become a power in the land.

They trouble Brigham Young not a little, by the heretical doctrines they are weekly promulgating among the faithful, through the columns of their paper.

These men and their followers are firm believers in spirit communion, and do not hesitate to promulgate sentiments that call out the maledictions of the prophet, upon the heads of the *Godbyites*, as he is pleased to call them.

Personal and Local.

Those Grapes.

Thanks to Hudson and Emma Tuttle for those grapes. Like the hearts of the donors, the clusters were big and filled with goodness.

—The clipping from the BANNER, in regard to which, Mr. Lyons takes exception, is from Warren Chase's department.

—The communication of Mrs. Wilcoxson on another page, will be found deeply interesting. She is one of our best lecturers, will interest any audience, however critical, and never fails in doing good, wherever employed.

—U. S. Hamilton has entered the lecturing field. He is a healing medium and normal inspirational speaker.

—At a circle held at the house of Isaac C. Stevens, Somerville, Ohio, the following appeared on the arm of Mrs. H. A. Kates, in blood red letters:

"Miss Georgia A. M. will soon be the best test medium in the world."

—A Western clergyman warns the girls of his church not to play croquet. He says the game is deleterious to the moral and spiritual interests of the church.

—The subscription price of the *La Citoyen Americain*, published at Syracuse, New York, (one half French, the other half English), has been reduced to $3 per annum.

—E. S. Wheeler speaks in Washington during October; Mrs F. O. Hyzer November; E. V. Wilson, January; Cora L. V. Tappan, February; Moses Hull, March and April.

—Mrs. Abbott, the developing medium, will be in Peoria from October 1st to the 8th, and she will be in Decatur for several weeks thereafter. Those who desire to avail themselves of the benefit of her mediumship, while in either of those places, will do well to give her a call. She is one of the very best developing mediums in America. She will also make engagements to visit other towns in the central part of the state, during the fall and ensuing winter.

—Daniel W. Hull has been lecturing at Terre Haute, Ind. He is one of our most active workers.

—Veritable ghosts made of such stuff as dreams are made of, are said to walk the streets of this great city, in the vicinity of Blue Island Avenue, and South Halstead street. The people residing thereabout are very much frightened, and have secured the services of several well known ghost-exorcisers, to induce his ghostship to leave. A valiant policeman, not having the fear of grave-yard messengers before his eyes, last night fired his revolver at one of the white-robed figures. But nothing came of it, and it glided away like a vision.—Chicago *Evening Mail*.

—Professor William Denton is lecturing in Boston.

—A. B. Severance and wife are now in Milwaukee. Mrs. Dr. S will make engagements to speak any where in the West.

—The Iowa State Spiritualist Convention is in session. Warren Chase is present.

—The Catholics at Flushing, Long Island, N. Y., have resolved to send their children to the public schools. Heretofore they have supported a school of their own of 450 pupils.

—"Let us be cautious," says Rev. Dr. Bellows, "how we raise questions about the Christianity of men like Washington, Humboldt, Franklin, Lincoln, or even Dickens, lest the profane should say, 'What is the use of a Christianity which such men could do without?'"

—Dr. Samuel Underhill has been at Franklin Grove, Ill., lecturing, holding circles, etc.

—Prophets and holy men, dreamers and seers,
Learned in the wisdom of heavenly lore,
Come to us now as in other years,
With words as inspiring as ever before.

—A. A. Wheelock speaks at Birmingham the first Sunday in October; at Grafton Centre, Town Hall, the second Sunday in October.

—Mrs. S. M. Thompson speaks at Alliance the 3rd Sunday of each month.

—Mrs. Hardinge's time in the West is all positively engaged, and hundreds of applications she can not fill.

—The *American Spiritualist* says that a child of a family by the name of Rigelon, residents of Cleveland Ohio, and well known, was very sick. Several of the most celebrated physicians had been called, and the case after every effort, was considered hopeless. Under these circumstances, Mrs. S. M. Thompson, a well known medium, diagnosed the case in the presence of these physicians, and was not only able to discover, merely by her mediumship, all the doctors had found out, but in addition, the controlling intelligence declared that there was an abscess gathering near one of the child's ears, if this broke and discharged inwardly the child would die, if outwardly, it would recover. Her predictions were true to the letter. The abscess broke, discharged outwardly, and the child lived.

—Mrs Jorgensen, inspirational medium and symbolic seer, has been sick for some time, but now, we are happy to say, has sufficiently recovered to give sittings to those who desire to consult her. She resides at 69, Cass street.

—Mrs. M. J. Wilcoxson will receive calls to lecture after the middle of October, on the line of the Atlantic and Great Western Railroad, from Meadville to Cleveland, and from thence to Chicago direct, via Lake Shore and Michigan Southern R. R. All wishing her services on the above line, will please address her immediately, at New Castle, Pa. Mrs. Wilcoxson is doing a good work for Spiritualism, and her lectures are everywhere well received.

—John Cochrane, of Toledo sends the following proposition, which he proposes to discuss:

"*Resolved*, That the Bible is the only divine rule of faith and practice."

"The subject is only to include the discussion of the following heads: 1st. The existence of that God of whom the Bible teaches. 2d. The necessity for a written will of God. 3d. The genuineness and authenticity of the Bible. If you will

kindly permit a discussion of this proposition in your columns, you will oblige me much, and I will wait till any gentleman accepts the same."

REMARKS:—We have plenty of sunshine, new and refreshing, for the columns of the JOURNAL. Yours did well in the past ages, but has too long been *bottled up* to suit this age of reason and common sense.

Fresh inspiration from the supernal spheres, is what the people of the last half of the nineteenth century demand.—ED. JOURNAL.

—Dr. J. K. Bailey is intending to labor in the East this fall, and perhaps during the ensuing winter. He is now in the vicinity of Harrisburg, Pa., from whence he goes to Elmira, N. Y. He will answer calls to speak anywhere in Southern New York, or Northern Pennsylvania, along the Erie and intersecting railways. Address, till further notice, Elmira, N. Y.

—Belle A. Chamberlain has been lecturing and giving tests in various parts of Minnesota, with great success. She is doing a good work.

—Charles A. Read, the medium for physical manifestations, has been holding seances in various parts of New York with great success. He is an excellent medium, and creates a sensation wherever he goes. He will soon be in Chicago.

—Miss Pittsinger, the gifted California poetess, gave us a call on Saturday morning last. Her poems and readings have been received with great favor by the public.

—Thanks, Brother Draper for that "clipping" fire from the Spirit World.

—The citizens of Dixon, Morrison, Freeport, and other cities of Northern Illinois, are to be favored during the next two months, by the presence of Dr. Darragh.

—Thanks to the brother who sent us the *Gazette*, of Kingston, N. Y., containing an item in reference to a "Wolf in sheep's clothing," an orthodox minister.

—Dr. J. C. Cowles, of Ottawa, Ill., has entered the lecturing field. We will publish his announcement in our next.

—Dr. Dake, the healer of Rochester, is meeting with great success in the thriving cities of Beloit, Rockford, and Elgin. The papers in each place speak highly of him. He will heal in Aurora at the parlors of the Fitch House, during October. The doctor has no peer in the treatment of all chronic complaints.

—Many thanks to those who have sent us articles taken from the secular papers, in favor of Spiritualism.

Literary Notices.

Peters' Musical Monthly for October contains the following choice collection of music, printed from full size music plates:

Truly Yours—song and chorus by Hays. Papa, Come Help me across the Dark River—song and chorus by Persley. The World is full of Beauty when the heart is full of Love—song by Von Smit, Eyes of Loving, Laughing Blue—song and chorus by Philip Phillips. We won't leave the Farm—song and chorus by Persley. Cast thy burden upon the Lord—Quartet. Jesus and the Children—Quartet. Speak the Truth—Quartet. Halt Militaire, or Camp Polka. Falling Leaf Polka. Christine Nilsson's favorite Schottische and Floating Breezes Valse Sentimental.

This Magazine is invaluable to all lovers of music, any single piece of the above being worth as much as is asked for the entire lot. It is published monthly by J. L. Peters, 599 Broadway, N. Y., at $3 per year. Single copies mailed on receipt of thirty cents.

The Overland Monthly for October comes to us laden as usual, with entertaining matter. Its Table of Contents comprises: Sea Islands of Alaska; Road Making in the Tropics; At San Diego and the Gold Mines; Mr. Sned's Courtship; The Falls of the Shoshone; and many other very readable articles. John H. Carmany & Co., San Francisco, Publishers.

"Our Young Folks" for October, is beautifully illustrated, and cannot fail to please the young. Boston, Fields, Osgood & Co., Publishers.

"The Bible in the Balance." We have not yet received a sufficient supply of the above book to fill the orders sent in the first week we advertised it, but we have no doubt that before our next issue we shall be able to fill all demands. Send on your orders.

The Journal of Speculative Philosophy for July, comes to hand after a delay of over two months, occasioned by the destruction of a part of the edition by fire.

In this number, F. A. Henry discusses the speculative phases of "The Finite and the Infinite"; W. R. Walker continues his translation of the famous Meditations of Descartes; Mr. Harris, the editor, contributes a translation of Hegel's exposition of the Philosophy of Plato, and commences a series of "Contributions to Philosophy," designed for new beginners; D. J. Snyder translates from Rosenkranz some remarks on Goethe's Social Romances; Mr. Kroeger furnishes two translations—one a spirited characterization of Beethoven's F Minor Sonata by Marx, and the other an Art criticism of the Book of Job by Herder.

The work is published by Wm. T. Harris, box 2398 St Louis, Mo., at two dollars per year; it is now in its fourth year.

The contents of the Atlantic Monthly for October, 1870, are as follows:

Our Israelitish Brethren; Joseph and his Friend; Regret, a Poem; Irony; Oldtown Fireside Stories; Col. Eph's Shoe-Buckles; Speckled Trout; My Retreat; A German Landlady; Under the Skylight; Some English Workingmen; Jeremiah S. Black and Edwin M. Stanton; Four Months with Charles Dickens, during his first Visit to America, in 1848; A Virginian in New England Thirty-five Years Ago; The New American Polar Expedition and its Hopes; Reviews and Literary Notices.

The Herald of Health for October maintains its accustomed interest, containing articles from Henry Ward Beecher, Mrs. E. Oakes Smith, Professor T. H. Huxly, and other equally well known writers. The publishers announce that in the November number they commence a series of articles upon the temperance movement. The series will embrace ten or twelve papers, and continue during a considerable portion of the year 1870.

The question will be considered in all its important phases, and the articles will be worthy of general circulation. Wood & Holbrook, Publishers, New York.

"Old and New" for October contains a large amount of varied interesting reading matter. The contents are as follows:

The Future of Protestantism and Catholicism; Dress Parade; She Writes; Nancy in Lorraine; Rain after Drought; The Church of Latter-Day Saints; John Whopper, the Newsboy; Herbert Spencer; Heart Room and House Room; Pink and White Tyranny; Faith and Knowledge; Six Months on Five Cents; The Princess Tarakanov; Dwellers in Tents; Two Song and dance Men; Spoken; The Examiner; Record of Progress. Boston, Robert Brothers, 143 Washington street.

Philadelphia Department.

BY........................ H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Does Disease Induce Mediumship?

Does Mediumship Induce Disease?

These are important questions. Brother Bacon, in the American Spiritualist, has an able article on the question, "Is disease a necessary condition of Mediumship?" which he sums up as follows:

First. That Mediumship is natural to the human family.

Second. That the gift of mediumistic organization is subject to the laws of hereditary transmission.

Third. That other things being equal, a condition of health is the primal basis for the happiest and highest mediumistic attainment.

Fourth. That physical and moral purification are the divine methods towards spiritual elevation and perfection.

The term mediumship signifies, under its modern phase, the power of receiving some influence from departed spirits, and it may be either physical, intellectual, or spiritual; as both human beings and spirits are three fold beings. Physical mediumship is the basis upon which modern Spiritualism has reared, and is rearing its mighty fabric. Let us, therefore, enter into a minute inquiry as to what this is; as it will enable us to answer our questions. Physiology teaches us, that the union of the male and female elements in a neucleoated cell, lays the foundation of the physical body of a human being, which body is a medium for the spirit that dwells in it. The forces of this microscopic cell, are sufficient in themselves, when it is placed in proper conditions, to attract to it those elements which shall assimilate with it, and form new cells around it, thus commencing the beautiful and wonderful embryotic growth which is to result in a human body. It is at first on the lowest plane, allied very closely in all its actions to the vegetable kingdom; yet there is in it a principle distinct from, and above, both the vegetable and the animal, that attracts to it a human spirit, and at this early period of its existence, it begins to be a medium for this spirit, and this mediumship distinguishes it from the vegetable and the animal.

As the innate forces of the embryo within the maternal womb, attracts to it the proper elements for its growth and unfoldment, it passes through different stages of life, corresponding to grades of vegetable and animal existence, and were we capable of seeing precisely what its conditions were from time to time, we should be able to perceive when it passed through the several plains of vegetable life, when through that of the fish, the reptile and the mammal, and when, through the union of the spiritual forces which have been around it during all this time in which it was reaching the plane of the highest animal form, it steps forth into the human kingdom and becomes man,—immortal man!

Through all these changes it has been somewhat mediumistic, but now, under favorable conditions, it becomes much more so.

The changes we have referred to, take place prior to birth, and there are occasional conditions in which there is an arrest of development, resulting in a monster, and the embryo is cast off so imperfect that it is below the idiot, and is only on the plane of an animal, and has so little mediumistic power, as not to be an immortal being. These, however, are rare instances.—Idiots are mediumistic, but the spiritual does not have the control of the physical, and cannot express itself clearly through the organism. As a general rule, children are very mediumistic at birth, and during the first two or three years, their bodies are not only subject to the influence of their own spirits, but very readily subject to the influence of other spirits.

This is the first illustration of what is called spiritual mediumship, in which another spirit, strongly in affinity with that which dwells in the physical body, takes joint possession of that body.

Here is the beginning of physical mediumship, resulting in a condition well known to most persons. The Apostle Paul said, "For what I would that I do not, but what I hate, that I do," and a modern Poet hath said, "Two kinds of life hath double natured man." This associated mediumship of early life may continue under favoring circumstances, and the power of the spirit outside of the form may increase, so that there will be clear and well marked mediumistic powers, or, as is often the case, it may be lost so as not to be recognized, and all traces of it may pass away as the physical becomes hard and positive. There are, however, hundreds to-day in the ranks of spiritual mediums, who can trace these influences to their earliest glimpses of recollection, and to whom spiritualism has been indeed a key that has enabled them to solve many of the mysteries of their lives.

We perceive clairvoyantly, that there is usually but one spirit that forms this copartnership, and joins the human spirit in its control of the physical body,—a spirit who needs just this training and experience, and it was from an indistinct perception of this condition, that the ancients derived the idea of transmigration of souls, and the European Spiritualists have discovered, as they think, the foundation for their doctrine of re-incarnation, both of which are readily explained by the above facts. Very early in life the guardian spirit forms a beautiful connecting link for other spirits to come in rapport with human beings, and our mediums thus come under the influence of bands of spirits.

This form of mediumship, which has always existed, failed to carry conviction to the minds of mankind, either through the consciousness of the individual or upon others, but as a foundation of Spiritualism they must not be ignored.

In certain individuals, the electro vital forces may be accumulated and subject to explosions, producing what are called raps. These are quite common, but as they are not controlled or regulated by the individual spirit in whose organism they exist—nothing come of them more than the sounds.

Spirits discovered that they could sometimes control these explosions, and thus have a means of telegraphing. This discovery, however, did not come into use until after the electric telegraph had been constructed sometime.

Some mediums furnish only a limited amount of this fluid, and it is soon exhausted, while in others the power accumulates, and long communications have been spelled out. The celebrated Rochester rappings were thus produced in the presence of the Fox girls, all of whom were mediums.

"The Fountain," by Andrew Jackson Davis

With One hundred and Thirty-Seven Engravings, will be ready Oct. 1st.

INTRODUCTION.

One bright morning last May, as I was idly sleeping at the foot of a grand mountain, the voice of a revered instructor said: "Arise! Go up to the very top; survey the ways of wisdom; observe the needs of the world; be healthful and hopeful, and perform thy work."

After journeying through a mass of chilly clouds, which to the steep sides of the mountain, I gained the glorious summit. With serene joy and grateful admiration, I gazed upon the magnificence of the heavens, and upon the loveliness of the earth, which were unfolded and displayed in every direction. And observing no human being near me, and feeling myself alone in the lofty solitudes of the mountain, I turned toward mankind, and said: "O world! Here am I, after a slow and toilsome progress, far away from you, yet ready to work for you. What will you accept from me?"

And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessantly, And the waters of that Fountain seemed to be compounded of the *needs* and *wants* and *wishes* of multitudes, yes, hundreds of thousands, of warm living human hearts!

And in the beautiful light above the fount, a friendly voice said: "Write a book, with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit." After a silence, the voice added: "Truth, Love, Peace, Mercy, Wisdom, Labor, Education, Religion, Admonition, Hope—these streams, with occasional jets and clear intimations of new meanings, must flow from the FOUNTAIN. To this end employ little things. With pure affections and familiar illustrations you must appeal to the understanding and the heart. To improve the human mind, and to aid and enliven the world's mothers and fathers educators, you must amuse while you instruct."

Accordingly, in obedience to the voice of wisdom, I proceeded to "write," and the present volume is the result.

Employing every aid at my command, I have attempted, with the utmost sincerity of motive, to relieve the grave profundities and the dazzling magnitude of the Harmonial Ideas, by the introduction of pleasing simplicities which may attract and instruct persons of every age and in all states of feeling. And all deficiencies, as well as the omission of many deeply important subjects, must be attributed to the fact that this volume is designed to be simply the first of a short series of like import. In this book there is no effort to sound the very *deep* in the treatment of any question. The wish to attract and enlighten young persons—in short, to reach the entire family group—is paramount to the desire to impart original ideas to established thinkers.

"I have often thought," remarks a scholarly writer, "if the minds of men were laid open, we should see but little difference between that of a wise man and that of a fool. There are infinite reveries, numberless extravagances, and a succession of vanities, which pass through each." Of grown up men and women, and of little children and our young folks, the same reflection seems to be not less applicable. Whatever is truly attractive, pleasing and instructive to one, is likely to be equally entertaining and profitable to the other. It had thus far been observed that, among the hundreds of thousands of elderly persons who drink deeply and constantly at the Harmonial Fountains, not more than a few score of young people read and enjoy our publications and principles.

If the flowings of this Fountain shall have the effect to attract and instruct young persons, while slacking the honest thirst of the grave and thoughtful, and if the teachings of this initial volume shall in some degree assist parents and tutors in the rearing and just education of children, the Author will deem his industry amply rewarded. And he will interpret the general acceptance of this work to mean that additional books in this series are called for.

A. J. DAVIS.

New York September 20, 1870.

We are now prepared to receive orders.

Price, $1.00 · Postage, 16 cents.

Address,—RELIGIO PHILOSOPHICAL PUBLISHING HOUSE 189 S Clark street, Chicago, Ill.

Obituary.

Passed to the higher life, from Morristown, Minnesota, Sept 15th 1870, Sarah Jane Hershey, aged nine years and twenty-five days.

The funeral services were conducted by the writer the next afternoon, speaking from the words, "If a man die, shall he live again?"

The father and mother of the child, formerly materialists, have come to the knowledge of immortality but recently, through the teachings of Spiritualism.

Harriet E. Pope.

Morristown, Minn.

Passed to the Summer Land, Sept. 18th, 1870 from Sterling, Illinois John Powel, son of Henry and Elizabeth Powel, in the 16th year of his age.

His sudden death, by being drowned, is a source of great affliction to the family. He was a person of generous impulses, and an affectionate disposition, whom no one knew but to love.

Remarks were made at the grave by Abba Lord, from the words, "In life, we are in the midst of death,"—elucidating the birth of the spirit to the Inner Life, as he passed from his watery grave.

He has returned, and wishes to say to his parents:

"When soft memories round you gather,
Then your eyes oft turn tear-moistened
To the picture on the wall:
Then the angels are hovering round you,
Every hour of grief to bless,
Whispering words of peace and comfort,
Soothing with love's tenderness.
Gentle hands reach down to aid you,
And to smooth the thorny way;
Voices often to you murmur,
Though you know not what they say."

Passed to the higher life, Bro. Johnson Wheeler, from Crown Point, Indiana, Sept. 27th, aged 73 years.

Bro. Wheeler has, during a long life, been a pioneer in free thought. For many years he was a Universalist, and his home, in the State of Ohio, was the resort of ministers of that faith, and other reformers

Ever since the ushering in of Modern Spiritualism, Bro. Wheeler has been a Spiritualist, and equally devoted to Spiritualism as before that time he was to Universalism.

His last days, though made painful by physical suffering, were happy days in the thought—aye, KNOWLEDGE—of a beautiful and happy Hereafter.

A BUMMER, LATE OF CLARINDA, IOWA

Who can tell us where he is? He owes for the JOURNAL since July 1868. He has gone to parts unknown. If he don't wish to see his name continue in the Black List, he had better learn to deal honestly with the printer and pay for the Journal.

MINNEAPOLIS.

Persons attending the Annual Convention of State Association of Spiritualists, to be held at Minneapolis, Oct. 21st, 22d and 23d, 1870, will purchase "round excursion tickets," receiving their return tickets at their respective offices on Milwaukee & St. Paul, Hastings & Dacota, and St. Paul & Sioux City R. R. On the St. Paul & Pacific R. R., they will purchase their tickets of conductors ONLY on the train. On Lake Superior & Mississippi R. R., they will return free on certificate of Sec'y of Convention, that they paid full fare to St. Paul.

Be sure and remember.

By order of respective agents.

Harriet E. Pope, Sec'y.

Communications from The Inner Life

Written for the Religio-Philosophical Journal.

REBECCA JOHNSON.

From her Home in the Summer Land.

A. M. LEWIS,—MEDIUM.

My dear friends, I would tell you something of my life and condition in this beautiful spirit-world; but where shall I begin to paint its glories, while on every hand I behold such beauty and magnificence, that earth-life cannot produce, or its inhabitants even conceive.

My residence, my soul's home, for the present, is a lofty eminence, gently sloping in all directions, so grand and luminous that my unpracticed eye can detect no spot where it's beauty might be enhanced by any change. All is so harmoniously blended together that it seems impossible for any improvement to be pointed out. Everything is perfectly adapted to its purpose. With all the beauty and grandeur that everywhere meets the eye, there is nothing for mere idle curiosity.

Every object that we behold is replete with some lesson of instruction, and designed to draw the mind up to the great source of all our happiness, and to teach us that all things, to be perfect, must have an object and a mission, and perform their part in the economy of God, to bring about a perfect and harmonious whole. The secret spring of all our happiness is love, and, oh! could you but see and realize what magical power there is in perfect and unselfish love,—to see all working together, and vieing with each other in acts of kindness and good-will, you might have some idea of what constitutes heaven.

The most significant word we can give to define heaven is *harmony*, and when your mind can digest that perfectly, you are prepared to comprehend something of our condition here in the spheres of eternal progression.

My friends, if I could succeed in portraying to your understanding the sublime and beautiful fact of a future life of constant labor and a heart felt desire to learn all we can, for the innate love of it,—that we may be the more capable of rendering ourselves useful to those who need our assistance,—I should feel doubly rewarded for my efforts. Our object here is to improve ourselves,—not that we may be considered great, or to gain applause, but that we may grow in wisdom, and ascend nearer the Great Source of all life and power.

My attention has been directed, in no small degree, to the subject that is now being so much agitated on the earth, namely: Equal Rights to All—of whatever name, sex or color.

I am strongly attracted to my sisters in the earth-life, who are struggling on amid so many discouragements and heart trials, and I would fain instill into their minds some ideas of their own individuality, and to influence them to exercise their power and will, to free themselves from the bondage and false position in which they are placed.

Oh, when I witness the weakness and lack of energy manifested by my sex, I feel like devoting all the powers within me in trying to infuse into them some realization of their true mission, that they may rise out of their present abject condition, and try to expand their souls and learn their own powers, and exercise them for the advancement of true and eternal principles. The female mind, if allowed to grow and expand naturally, without the cramping and restraining influences imposed upon it by the false and usurping customs of society, would by its innate and intuitive powers, soon rise above its present inferior state, and soar far in advance of the male mind in all things that pertain to a true state of morals and equal justice to all the great family of man.

The inequality supposed to exist between the sexes, and man's boasted superiority, which has for ages been held up before the world, *must* give way to the light of reason and revelation which everywhere proclaims that in order for harmony to prevail, there must be a balancing of all the forces in nature, that there may be no unequal parts, but all must work together, like one grand, stupenduous machine. The powers of the mind should all be exercised, or they will be unequally developed. This is one great reason why the female sex is so deficient in power, as regards the various employments where man excells and becomes celebrated and honored. Woman has been taught, from her earliest recollection, that she is the weaker vessel,—not capable of engaging in the great work of the age, but that she must be submissive, and lean on man for support; that it would be unbecoming, and very much out of place, for her to engage in, and pursue for a living, such avocations as man is engaged in. As a natural consequence, they are cultivated in a very meagre and contracted manner; and for that very reason they are considered as inferiors to the other sex. Their time as spent in such a light and frivolous way, especially in their earlier days, or before they are called to take on the realities of married life,—and then, poor creatures, they are so burthened with cares and perplexities for which they are not prepared, that they drop and decay under the pressure of their surroundings.

She is not educated as she ought to be, that she may be self-reliant, able and competent to govern her surroundings equally with man, and thus work in unison together. But she is compelled, by virtue of her sex, to submit to whatever condition her husband may, in his capriciousness see fit to place her in, because she has been erroneously taught that it is the will of God that she should do so,—that it is her duty to submit in order to be a true wife.

Reasoning from this wrong standpoint has caused a great amount of suffering in the world. No one should be taught that it is their duty to yield implicit obedience to another when it conflicts with their convictions of conscience. When woman is taught that it is her *duty to yield because she is a woman*, she is debarred from the opportunity of exercising that Christian principle which prefers others to ourselves. Every one should be left free to choose between the right and the wrong,—not through fear or compulsion, but as a sequence of their own reason and conscience.

Oh, that woman could have this principle instilled into her very being, and allowed to grow and [illegible] with her years,—not to be self-willed and tyrannical, but to feel and *know* that she has the God-given power, equal with her brother, man, to govern and control her own destiny and that of others with whom she is associated. Then she can have an opportunity to cultivate her best powers, and call into action her generous and self-sacrificing proclivities. It is for her to come out from the narrow circle in which she is forced, and assert her independence. Man will never give her her true position in the world, so long as she is willing to stay where she is and submit to his rule. Whoever has power, likes too well to use it, to give it up voluntarily; and unless man can be made to see that woman is gaining her understanding enlightened,—that she has a power of will, and purposes to make use of her knowledge,—man will never be generous enough to give her an equal chance in the world, or look upon her as self sustaining; and it is but natural that it should be so. No one thinks of giving their children the same power with themselves, until they have arrived at a certain stage in life, when they are supposed to be capable of wielding that power with judgment.

Woman should be educated, from the first, to do whatever she is capable of doing,—that is right and proper for any human being to do,—and not to think because she is a woman it is not proper for her to develop her powers in this or that direction; for if she has the organ given her, why, in the name of reason, should she not cultivate it, in connection with the other powers of her being?

The wisdom faculties should be brought into action and strengthened, that they may govern all the others, and keep them working harmoniously together.

This is a grand theme for contemplation, and one that has occupied the attention of great minds; but it is one that is simple and easily comprehended, when we come to look at it in its true light, and seek to arrive at first principles,—the philosophy of the idea of the male and female principle; how it pervades all nature, and one is just as essential as the other, and both are equally balanced when the best effects or fruits are produced.

The female plants, of all varieties, are just as essential to produce a good harvest as the male plants; are not considered inferior, but are cultivated in the same manner, and have an equal amount of care bestowed upon them. Nowhere in nature do we find this inequality manifested; and should the human species, the highest work of God, be an exception? No! God's laws are harmonious, and are not set aside without producing discord and unhappiness.

Man's happiness will be enhanced in proportion as woman is placed on an equality with him, although it may cause some jealousy and discord where the subject is not understood. Through ignorance, and a spirit of retaliation, some women may want to exercise their power to that extent that man may feel his dependence upon her, in like manner as she has felt her degraded and dependent position. This will be a sort of natural result, owing to the undeveloped state of the human mind, and it would almost seem but justice, and in some cases it may be the only process by which some men can be brought to a knowledge of their true wants.

All revolutions and reforms create trouble for the time being, because old customs are interrupted,—and until a new order of things can be established, and an equilibrium restored, of necessity there must be commotion and a running to and fro, to ascertain the cause of the disturbance, and also to devise some plan by which a compromise may be brought about, and order again prevail.

Those minds that are the most enlightened as to the result of the conflict, will suffer the least annoyance and anxiety in the transition state, or when the battle is raging. They can labor with a good will, and calmly await the end, knowing that all is necessary to bring the world into higher conditions.

My sisters on earth, do not shrink from this conflict, but as fast as you are prepared, as fast as you can see the need of his great reform, go forward and perform your part in the service. As often as you have opportunity, seek to enlighten the minds of your sisters on this subject, and infuse into their minds a spirit of self-reliance and independence, and an ambition to live for something higher than the mere adorning of the outward person, and not be a subject and slave to the base-born passions of man in his undeveloped state. Then, and not before, may you look for his pure and unselfish love; such love as is realized in the angel world, where each can go forward, onward and upward, and work together in peace and harmony, as God designed they should.

My sisters, labor with all diligence, and perseverance, to be free—free from everything that oppresses the outgushings of the soul. Be martyrs to principle and justice, and, if need be, lay down thy life in the cause of human redemption. Do not meekly submit to every yoke that is placed about your necks, but throw off the shackles, and maintain your independence by every means in your power. Meekness is sometimes a virtue, but there is no beauty nor honor in tamely submitting to injustice when you have the power to do otherwise. It is simply cowardice. It is not a virtue to supinely fold your hands, and allow your husbands, brothers, fathers and sons to exercise such power over you as will bring you to degradation and sorrow. It is not doing them a kindness, but, on the contrary, a great injury, by allowing them to cultivate that feeling of superiority over a portion of the human race which should walk side by side with them through life. It is for their happiness as well as your own, that they should cultivate those higher faculties of the soul—generosity and reciprocity for all, and we have not done our whole duty if we have not used all the means in our power to keep others from doing a wrong.

What is for the interest of a part of the human race will benefit all; for all are connected together by a chain that cannot be broken. God in his infinite wisdom has so ordained it,—and who can or would wish to have it otherwise?

Then let every one put their shoulder to the wheel, and drive on the car of progression until every son and daughter of Adam's race is free—even as the angels in the spheres are free; and then will you have the kingdom within you.

Written for the Religio-Philosophical Journal.

SPIRIT COMMUNICATIONS.

Interesting Incidents and Particulars.

To commune and correspond with loved ones that have passed on before me to the spirit realm, is among the choicest blessings of my life. I have often realized this in conversation with many of my dear friends in that mysterious world, manifesting themselves to me through the mediumship of dear brother J. V. Mansfield, 102 West 15th Street, New York. These communications have been from my first wife, Dolly, my father, mother, and many friends with whom I have walked, talked and taken sweet counsel, while they journeyed here. I had thought them dead, but find they still live and hover over and around me, infusing light, life and hope into my soul, and cheering me onward and upward, assuring me of a glorious reunion when my task on earth is finished. The last of these communications is from my second wife, Sally, who finished her earthly mission and passed away the 10th of April, 1868. We had passed forty-one years together. I was greatly distressed at parting with her, to finish my journey alone, and feared that I had not treated her as kindly as she deserved; in fact, I felt that I could not be reconciled without knowing how she felt. With these and other feelings which I cannot describe I addressed a letter to her, sealed and marked it, superscribed it to a friend in spirit life, and mailed it to J. V. Mansfield, for an answer.—The answer came at once, and was duly returned to me, with the sealed letter, in the same condition I had mailed it. This letter and the answer I will now give, that others who read may judge as to whether our spirit friends can communicate with us. Hoping they may find as much comfort in communing with them as I have, in the several messages from those two loved and loving wives, and many dear friends that have passed on and await us on the shining shore, I have thought fit to make known this communication, for the benefit of others who may wish to converse with departed friends through the mediumship of this our justly esteemed Brother, who seems to be chosen and installed by spirits as a medium and scribe to communicate their thoughts and wishes to those they have left below. Here follows my letter

Verona, N. Y.

DEARLY BELOVED WIFE, SALLY: I sit in our little room, now made so lonely by your absence, to address my first letter to you in your spirit-home. I think I can almost see you, with dear Dolly, with our children that passed on before you; and now Jane has gone to join in the everlasting song of praise. I have no doubt that you are all happy, and I am thankful that you have left a record that leaves no room to doubt. But oh, how lonely and miserable I am. I can think of nothing but the loss of your company. All the hard words I have spoken to you, all I have ever said or done that caused you to grieve; oh, my dear one, could I take it all back, then I could forgive myself and be happy in my loneliness. But we shall meet again. I would give the world, were it mine, for one day's conversation with you; but that cannot be now. I know in our last conversation you forgave me, but I am anxious to know how you feel now, and you promised to return and report to me if you could, so I hope and trust that you are able to do so now, but if you are not yet able to write yourself, that you and Dolly will converse together, or, if you choose it, select some other friend to write for you. Oh, Sally, you could always forgive me with or without asking if I showed any signs of sorrow, you were always ready to sympathize with me in all my troubles. You were my true friend and helper, in evil report and in good report, alike in prosperity and adversity, for forty years, and oh how I do miss you. I go into all the rooms, over to the factory, to the barn and yard, and many other places where we have walked and talked. It seems as though I must find you somewhere, but no, your place is blank. Oh, my dear, do you know how lonely and miserable I am? I do hope you will write and tell me all you can; what you would have me do; what I ought to do, that if possible I may join you and Dolly, and all the loved ones in the spirit world, no more to part. Accept this from your sorrowing and affectionate husband. To my beloved wife, Sarah, and by her to my beloved wife Dolly Weeks, my children, and all the dear friends in spirit life.

BENJ'N WEEKS, M. D.

This letter (be it understood), was put in an envelope, sealed with water-proof paste, and otherwise marked so that it could not have been opened without my knowing it, consequently the medium could not have read it, and must have been directed by some unseen agency in giving his answer, as any one must see by reading what follows:

BLESS you, bless you, my dear, dear husband, for this opportunity of talking with you so soon after reaching my journey's end. I ought not to have said my journey's end, for life is eternal.—The life of the body is but a starting point, and whether it lives there or here, it is eternal. That life is preparatory to this, and this to our life beyond this; but of this I and dear, dear Dolly will tell you by-and-by. Now my dear husband you did not expect I would tulfil my promise so soon, did you? Well, but for the proffered assistance of dear Dolly, your aunt Polly, and darling niece Mary, I could not have come thus early. Dear Jane is present, but she has not sufficient control of her own to communicate yet; she says, that she is safe over the river.—Oh, Benjamin, my dear husband, I do not wonder that you now and then would find fault with your Sarah. How could you ever have thought that I could have filled the place of one so lovely, so beautiful, so good as dear Dolly? At intervals I could always detect a loneliness and vacancy in your thoughts, that I never could satisfy, and it was then that my feelings became uncontrollable, and I dare say I might have caused you to break out in fits of passion now and then, which caused us both to feel sorrowful after wards. I do not tell you this my dear one to tantalize. No, no, our heavenly Master forbid. I tell it to you that you may know it no less than your faithful Sally. Do not, my dear one, ask me to forgive you, for I never cherished aught of you, so I have nothing to forgive. On the other hand I beg you to forgive my short-comings as they might appear to you, and yet, Benjamin, my dear husband, I do not recollect of ever intending to do anything to wrong or cause you to feel that I was not doing all within my power to make your life happy.

We lived more than two-score years together, and at times struggled hard to maintain ourselves and the little ones about us. One after the other would part from us to the shadowy realm. How much we have talked about them, have we not? But, dear one, we ought to be thankful. Indeed we were, in that we took a philosophic view of that change termed death, for many years past. viz: that it was as natural to die as it was to live, and in order to live in the spirit-world we had to die in the flesh. I had not the evidence of spirit-communion you have, but it so happyfied my soul to hear you talk about those evidences you had of the life beyond this; it smoothed the rough part of my way down to the cold, cold grave.

Benjamin, all that has been told you is true, but the one half has not been told you. So live, from day to day, as though you were to hear the voice the next moment, "come come up higher." Your dear father, friend Weeks, and your brother Franklin, I have seen once, and dear elder Grant several times, also the dear children, but our sphere not being the same, we are not always together. Yes, Doctor, you go here and there, and often remark to yourself, "Sally dear once walked here and there; Sally and I talked about this and that; but Sally is gone and I am alone." Tears trickle down your care-worn face, and you long to go and be with your dear departed ones. You need not ask us what you should do, for if you should consider that monitor within, it will never lead you astray, and happy will you be if you heed it. The *flesh* is weak, I see, but my dear one, will you but pray earnestly that you may ever do that which shall fit you for a life beyond, you will not fail to realize your greatest anticipations. I have much to say to you, and so has your dear Dolly. She is delighted to have me with her. How much we have talked about you, and we will not leave you while you tarry below. Your glass is almost run. Soon, at the farthest, you will be with us, and that never to part again. Tell the dear ones that nothing is safe, only that we shall meet again, know and love as we have loved and known below. To the neighbors one and all, tell them I thank them for what they did for me during my last moments on earth. The journey over the River (of Death as you call it) was pleasant rather than otherwise. The first one that met me on this side the River was Elder Hunter. He greeted me kindly and inquired after you. Now, Doctor, I think I have done nobly for the first time, do you not? I have not strength to picture to you the beauties of the Summer Land. Dolly, has done that long ago. By-and-by I will tell you more. Your loving spirit-wife,

Benjamin Weeks, M. D., } SALLY.
Verona, N. Y.

☞ A widower was recently rejected by a damsel who didn't want a "warmed-over man."

Original Poetry.

Written for the Religio-Philosophical Journal.

RESPONSE.

BY DR. J. K. BAILEY.

"We fail to read our stars aright,
And follow paths that lead astray,
Till weary grown with useless toil,
We rest despairing by the way."—GEORGE LYNN.

Your philosophizing, Brother Lynn,
On general principles is good;
Your application might have been,
Had you MY promptings understood.

Hast thou not garnered, noble friend,
That none, howe'er so good and wise,
Have power to know or comprehend—
Cannot point out, nor yet devise—

The means, the ways, the where or why;
The aims and hopes of other soul—
Shall dive how deep; shall soar how high—
Nor whence depressed emotions roll?

Hast thou not learned that none can tell—
No casual observation ken;
Nor in what sphere ought others dwell;
Nor what the kind of work; nor when

One's aspirations should become
The "guiding star"—the law of life,
That each may surely gather home
Rich harvest, though in bitter strife?

Methinks that though one may be "weak,"
Not able yet to "hew" the stick
Acceptably to those who seek
To find each flaw,—one little nick

Will still remain devoid of power,
To "score" or "hew" away the "chips,"
Unless he strive to gain the dower;
Tho' in failure he often trips.

Methinks the emotions of the soul
Are all legitimately grand;
And when sorrows o'er us roll
Expression helps the heart expand.

Then, Brother George, in "sad refrain,"
"I read a victory!" "such as thou"
Would glorify with might and main,
And feel that good enshrines the brow!

Too often do we misconceive,
Lamentations of the soul's unrest;
As often may we thus believe
An error, and thus be unblest.

Then let us strive, my honored friend,
To ope the founts of love's clear rill;
True friendship's unction ever lend,
That each go bravely up the hill.

La Moille, Ills.

Letter from C. Gleim.

MR. S. S. JONES—DEAR SIR: I address you, in order that you, as well as the rest of the friends of progression, who take your valuable paper, may learn of the mediumship of Dr. Samuel N. Myers, who is now about ready to take the field and labor for the relief of a suffering and afflicted world.

The Doctor is a believer in the Harmonial Philosophy, and a healer of superior magnetic powers, being controlled by a powerful band of Indian spirits, who give him every assurance of success, which has already been fully realized, as he has performed some very remarkable cures (by laying on of hands, manipulating, &c.) of chronic cases, which were pronounced incurable by the medical fraternity, of which profession he is a graduate of one of the first medical colleges, he having deemed it necessary to obtain a good medical education, feeling assured that it would facilitate and otherwise assist him in diagnosing diseases, and in that way, aid in the healing process by spiritual magnetism.

He has had considerable experience in the healing art, as many could testify, having been engaged at it, more or less, for two years, in which time his success has been remarkable, and many were cured, to say nothing of those that were benefitted.

Feeling certain that some of your numerous readers would be glad to hear of the Doctor's development as a healer, I thought it not amiss to acquaint you with the facts.

We hold circles every week in our town, at Brother Brennman's and Seifert's. The latter named gentleman is now being developed as a psychometrist and clairvoyant medium, and is so far advanced as to give very good descriptions of disease, delineations of character, &c. He is also a very good writing medium, and from his pencil we are enabled to get very good and truthful communications, also some very satisfactory tests.

We have also rapping and tipping mediums. The circles are well attended by searchers after the truth, skeptics, etc., but ignorant and bigoted orthodoxy predominates to a very great extent, consequently the cause progresses slowly notwithstanding the fact that we have live Spiritualists and earnest workers among us.

Fraternally yours,
C. GLEIM.

Mechanicsburg, Penn.

Written for the Religio-Philosophical Journal.

Is Woman no Composer of Music?

BY O. W. TRUE.

At a meeting of the Antropological Society of London, held May 19th, Mr. Henry F. Chorley read a paper on "Race in Music," remarking upon the vastness of the subject, and arguing that there is really much less new and original melody composed than it is usually supposed, because "by the simple variation of *tempo*, implying some change in accentuation, a melody can be so entirely transformed as to lose its original character;" and, after showing some of the necessary national peculiarities, and after according to Norway, Sweden, Denmak, and Russia the highest position as melodists and giving his opinion that the northern melody as a rule is superior to the southern, is reported in *Nature*, Vol. 11., p. 153, as making the important statements:

"In treating of the Race in Music, the author could not but draw attention to a phenomena which is of universal occurrence, namely, the demarcation, not merely of race, but also sex, in the art, be its stages of culture or civilization ever so primitive, ever so mature. The absence of musical inventive genius in woman is most curious and inexplicable, and offers another signal illustration of the contradictions and inconsistencies which mark music beyond any other art. While women have achieved distinction, and often great success, in literature, painting, sculptor, architecture and science, and while they are unsurpassed as interpreters of the drama, and of the art of music, not a single female composer of originality, or even of repute, is known to the historical or critical observer."

Now being a strong believer in the ability of woman to accomplish her part in the drama of life most admirably, in all things upon which she sets her hand, and desirous of being informed if this is really one thing,—composing music,—after so long, and much searching, found that her constitutional and intellectual nature so completely unfits her for a competitor, that there is not a single exception, a single breaking over her sphere in all these thousands of years to be found. If this is so, it is glory enough for their whole race, that in one thing they have ever been true.

But this very want of a single exceptional instance of a female composer presented, raises a doubt of the thoroughness of research in the annals of musical lore, to warrant its acceptation without a challenge.

Yet, if she is no composer of music, thanks to her good creator! she is the sweetest of singers, in proof of which it is known that nearly every one is early entranced with the soft sweetness of their mother's lullaby songs.

Farmington, Me.

P. S. Since writing the above inquiry, there has been put into my hands a little singing book, "Notes of Joy," for Sabbath Schools, by Mrs. Joseph F. Knapp, containing over eighty tunes, anthems and chants, claiming to be of her own composing, besides a good variety from other authors whose names are attached to their own music.

How is this? Are there no more?

O. W. T.

Written for the Religio-Philosophical Journal.

THE ATONEMENT.

By G. B. Calbert.

A few Sabbaths since, I had the pleasure of listening to a discourse at Pleasant Ridge, by Rev. Wm. Thomas,—a Baptist Minister of ability and research, upon a question which has caused me much serious thought—the subject of vicarious atonement. In the premises he laid down, we agree. He said, according to reason and justice, that if one man was guilty of an offence, and was to fall under the condemnation of the law, and another man was willing to suffer the penalty attached, that justice would not be satisfied, for the innocent would be punished, and the guilty go free. So far we agree. But he says in the case of Christ, it was different, for he was God, the second person in the Adorable Trinity, dwelling in a human form, and to prove that the crucifixion of that physical organism, released a guilty world from under the ban and penalty of a just law,—he left reason, and fell back on an old Jewish sacrifice. He said if the bullock was offered in the open field, it was not acceptable with God, but had to be offered by the priest on the consecrated altar, before it met with his approbation; and in like manner, Christ was offered for the sins of the world,—God dwelling in him, and thus becoming the alter; consecrating the sacrifice, making it acceptable, and fully meeting the demands of justice and the requirements of an unchanging law. Now, this kind of reasoning may be clear and lucid to many, but I must confess I fail to see the point. In the first place, where is the sense or reason for slaying and burning to an intelligent Deity, divers beasts and birds, viewed from a practical standpoint, in this rational age? It does seem they could have been appropriated to better uses in feeding the world's hungering poor.

There is nothing in the act to improve either mind or morals—simply an occurrence in which the spirit is not called upon to exercise its faculties, being entirely physical, affecting only the outward man. Admitting the *rationale* of the Jewish sacrifices, why would they not be as acceptable in the open field as in the sanctuary? Is not the prayer of nature's child in the expanded plain or dense solitude of the woods, fashioned by the hand of Deity, as acceptable with nature's God, as the same petition would be within the four walls of that house man calls God's? I think so. But I must confess that I fail to see the similitude between the Jewish sacrifice and the execution of Christ, as drawn by the Rev. Gentleman. My mind is not vivid enough in imagery to perceive the Great Ruler of world's becoming an altar on which a poor human organism suffered martyrdom for teaching new and beautiful truths, contrary to old forms and ceremonies! Why not accept Christ as a great reformer, who suffered for his opinion,—the only clear and rational solution of the subject? It is evident that the atonement can not stand the test of human reason. If an unregenerated man must suffer spiritually eternally, as our orthodox friends have it, does it not stand to reason and our ideas of justice, that Christ to be their atoner, must suffer spiritually eternally? But his suffering was only physical, and of a few hours duration. He could have had no spiritual suffering, only through sympathy with his body; for he was good and perfect, without remorse of conscience, which alone constitutes spiritual agony. Then why, oh, ye divines, try to prop with absolute Judaism that which of itself, reason can not sanction? Why uphold the atonement which gives man a license to sin; to live a life of immorality; to spend the best days of his short career in building for himself, a character with which he is dissatisfied, and fears to carry with him to the further shore. But he expects, ere he dies, to make his peace with God, according to strict orthodox rules, by confessing his error and trusting in Christ, which he is taught to consider an easy thing; and then, lo! his heart is changed; he is born again; he is a new man. The *old mean* character which he has established by acts of injustice, licentiousness and cruelty, is washed away by the blood of the lamb, and he becomes as innocent as a child, and as pure as an angel.

We see no such sudden transitions in nature's many wonderful workings. Regeneration can only be possible through a reformative process, by casting away error, and building up truth,—ignoring evil and practicing good. Every act, thought and intent of the mind, leave their impress on the soul, and form our character, which we carry with us unchanged to the life beyond; and every nurtured vice will be a tormenting demon—despite our faith in the efficacy of the vicarious atonement, for our character is our individuality, by which we are identified; and our identity must remain intact beyond the change, called death, or our future, as an individual, is not. And so evident to my mind is this fact, based on logical deductions, that my constant aim shall be to pluck from life's highway the weeds and brambles, and cultivate in their stead, flowers perennial, whose fragrance shall be mine when stranded on eternity's shore. I have written with no attempt at criticism, but in candor combating the errors of established dogmas, by that light the good Father has given us; and if illogical, Christian brother, lend us your lamp. You use reason in every thing in life, except religion. But from the signs of the times, it is clear to every thinking mind, that the world is fast converging to that point, when all religions will be tried before the high tribunal of reason.

CENTRAL COLLEGE, OHIO.—John McHolly writes.—I cannot well do without the paper. I am under many obligations to you for the continuation of the welcome weekly visitor. That lecture of G. W. Lawson, of Oregon, in No. 24, was excellent. I think that he will do to go to the head of the class in Spiritualism. May God send us many more such, and we will soon uncover the hidden chain whose links are the wisdom of God, which extends from pole to pole, and from the lowest formation of physicality to the highest spirituality which constitutes the great principle, God.

Price-List Of Books.

LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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TABLE OF CONTENTS.

Author.	Subject.
Henry J. Raymond,	To the New York Public.
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To his Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving.	Visit to Henry Clay.
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef. A Tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and out of Purgatory.
Lady Blessington,	Distinguished Women.
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Gilbert Stewart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to My Starry Home.
Rev. Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
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Sir David Brewster,	Naturalness of Spirit-Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit-Life.
Charles E. Elliott,	Painting in Spirit-Life.
Comedian's Poetry,	Rollicking Song.
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Continued from 1st page.

ment of a school, or series of schools, in harmony with the teachings of our philosophy.

Resolved, That we, therefore, recommend the immediate organization of a joint stock company, with a capital not less than $25,000, with the power of increasing it to $100,000. That this stock be divided into shares of $50, each payable in five annual payments, none of the stock to be collected untill at least $25,000 have been subscribed.

As the stock is taken, inducements can be given to various localities for the location of such school or schools; such school or schools to be conducted entirely upon a manual labor basis, the graduates of which shall receive not only a scientific or classical education, but a thorough business education; that agricultural and mechanical pursuits shall be so connected with the school that scholars shall be able not only to pay the necessary expenses of their board, but also of their tuition, by physical labor.

Your Committee further recommend that this Association appoint a Committee of nine persons, who shall have the power to organize said joint stock company, procure a charter, open books for subscription to stock, and send its agents out to solicit subscriptions and donations for said enterprize.

We further suggest the following plan of work. As economy is a primal consideration in all business transactions,—to save the labor and expense of a separate business organization, with which to secure subscriptions in stock and collect funds for this object, as well as to secure the sympathy and active co-operation of all Spiritualists as fully as possible, we recommend that the organizations known as the Children's Progressive Lyceums shall be regarded as the legitimate agency by and through which the means shall be raised. That where State or Territorial organizations exist, the Lyceums and Spiritualist Societies within their limits are requested to act as agents to collect funds and secure stock for this purpose; the funds and stock thus obtained, to be deposited with the treasurer of such State or Territorial Organization, subject to the direction of its officers. That in States or Territories where no general organization exists, the different Lyceums and Spiritualist Societies be requested to act as agents in securing these means for educational purposes, and that said Lyceums and Societies of such States or Territories shall elect a Board of Receivers, who shall have control and disposition of such funds.

The Committee retired, and after a short time reported that they had separated a sub-committee of three, who had proposed the following persons to constitute the Committee on Education: Jonathan G. Wait, Sturgis, Mich; Ellen M. Child, 634 Race St., Philadelphia, Pa; Geo. Haskell, M. D., Ancora, N. J.; Addie L. Ballou; A. Jackson Davis, Orange, N. J.; Moses Hull, Hobart, Ind.; Lou H. Kimball, Chicago, Ill.; Addison A. Wheelock, Cleveland, O.; Cephas B. Lynn.

The following proposition was submitted by Dr. Haskell: I propose to donate to the cause of industrial education $25,000 or more in land, buildings and improvement, situated at Ancora, N. J., twenty-five miles from the city of Philadelphia, in consideration that an equal amount be made up by other parties for that purpose,—immediate action to be taken on the subject.

(Signed) GEORGE HASKELL.

On motion, the above was referred to Thomas M. Clark, Rockford, Ill.; Levi Weaver, Baltimore, Md.; Peter P. Good, Plainfield, N. J.

THURSDAY EVENING, CLOSING SESSION.

Conference for an hour and a half.

Addresses by Dr. Geo. Haskell, Dr. Child, Hannah F. M. Brown, Moses Hull, Cephas B. Lynn, Kersey Graves, Geo. A. Bacon, Oliver Hampson, Mr. Hines, Robert Smith and A. A. Wheelock. The meeting then concluded with a sociable.

E. V. Wilson's Appointments for October, 1870.

Council Bluffs, Iowa,—on Saturday, Sunday and Monday, the 1st, 2nd, 3rd, 8th, 9th, and 10th of October. The lectures will be on Sundays at Bishop's Opera House; on Monday evenings, the 3rd and 10th, readings of character.

Mongona and Boon, on the N. W. R. R., Iowa division, on Tuesday, Wednesday, Thursday and Friday evenings, October, 4th, 5th, 6th and 7th—four lectures.

Will be at Parkersburgh, on the Dubuque and Fort Dodge R. R., on Tuesday and Wednesday evenings, October 11th and 12th—two lectures.

Cedar Falls, Iowa,—on Thursday, Friday, Saturday and Sunday—five lectures, Oct., 13th, 14th, 15th and 16th.

Charles City, Iowa, October 17th, 18th, 19th and 20th, Monday, Tuesday, Wednesday and Thursday evenings—four lectures.

Waverly, Iowa, Friday, Saturday and Sunday—four lectures, Oct. 21st, 22nd and 23rd.

Monticello, Iowa,—on Monday, Tuesday, Wednesday and Thursday, Oct. 24th, 25th, 26th and 27th—four lectures.

At Dixon, Ill., on Saturday evening and Sunday at half past ten, A. M., and three P. M., October, 29th and 30th. On Sunday evening, the 30th, we will give the society a benefit. All are expected to attend.

We have carefully arranged these appointments, so that we can make close connections on railroad trains.

This will be our last visit west of the Mississippi River this year.

We speak in Cleveland, Ohio, the Sundays of November, 1870.

We earnestly urge parties in arrears to the JOURNAL, to close up their accounts before we leave these lines of railroad in Iowa.

E. V. WILSON.

A Delegate to the National Spiritualist Convention Passed to Spirit Life.

Remarks by Mrs. Waters.

Mary S. Taylor, of Crosswicks, New York, appointed as a delegate to the National Spiritualist Convention at Richmond, passed to the higher life on September 5th, after a brief illness of three days, caused by a fall. Being a member of the Friend's Society, only one week before her death she was a delegate to Burlington Quarterly Meeting. Thus, as a delegate for both Spiritualists and Quakers, she illustrated the intimate proximity of our spiritual philosophy to the hearth-stone of Quakerism, and the fact that the leaven of Spiritualism is working in, as well as outside of, religious societies. Her funeral was held in Friends' Meeting House, and beautiful tributes to her memory were spoken by two speakers of that society, after which Mrs. Waters made the following remarks:

"I will not even attempt to render a tribute to the memory of the departed, for I know that [illegible] ... I have only known her just long enough to learn to love the earnest sincerity, integrity, energy and kindness of her character; [illegible] ...

cial circle. But, friends, in her presence in the world of souls, there is one more tie binding us to spirit-life; there is one more warm true heart beating for us all on the other side of that curtain which veils from our vision the loved ones who have been born into the kingdom, and become partakers of the inheritance of soul life. Surely, death is not a curse, but rather a good gift, which our Father will not withhold from any of His children. As He sends His rains and sunshine upon the just and the unjust, so He gathers us all into the garner of spirit-life, that all, from the least unto the greatest, may fill some one of the many mansions He hath prepared for His children. How earnestly do I wish that the words of Jesus, the man of Nazareth, had not been veiled from human understanding by the traditions of men whose spiritual sight was still unopened. Jesus tells us, 'Except a man be born again, he cannot see the kingdom of God,' and the direct teaching of his subsequent words indicates that he here refers to what we call death. This is made very apparent when he says, 'Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the spirit.'

Now, this cannot truthfully be said of any converted or Christian person, however religious they may be. The language is only applicable to one who has been born a spirit—born into the life which is invisible to outer eyes,—born into that life, of which our physical perceptions cannot tell whence it cometh or whither it goeth—born into that life which commences at the very outskirts of this life, yet we cannot enter it, because we must be born again before we enter that kingdom. But when we feel the yearnings and cravings, the hungerings and thirstings of our spiritual natures; when we feel the holier aspirations that are enkindled by the Great Father within our souls; when we feel all excessive reliance upon, and all undue attachment to the perishable things of earth, only as rust and weight and trammels to our spirits; and when we feel that the culture and exercise of the imperishable endowments of the soul is the only source of abiding happiness—I say, when we feel thus, does not our vision then begin to discern and appreciate the glorious realities and inexpressible joys of that life into which the soul is born when it passes over the threshhold of death!

Our sister is now born into that kingdom, into that free and gladsome life. Are we ready to follow her, with souls luxuriant with the growth of those endowments and spiritual graces which shall constitute a wealth that is transferable to that heavenly clime? Let us with each passing day of our earthly life, strive to gather growth and strength for a vigorous birth into the life to come, for what will it profit us if we gain the whole world, and lose, or rather, neglect to acquire that wealth of soul which would insure our happiness, when we are called to wrap the drapery of our life around us, and enter the inner kingdom of that eternity which we have here but just begun to tread.

Let us wreathe an imperishable crown of righteousness for our own brows, out of those celestial and unfading flowers of the spirit, integrity, justice, benevolence, love, purity and aspiration, that our life here may be odorous of their perfume, and our exit from this tenement of clay be a glorious birth out of trammels into freedom, out of darkness into light, out of sorrow into joy, out of earth into heaven, out of time into eternity; yea, a birth out of death into life, for full well we know that he that loseth his life in the rudimental existence of this world, shall surely find it again, renewed and intensified in the more glorious hereafter."

Just two weeks after the day of her funeral, Mrs. Taylor returned, and communicated through a young lady medium at our house, giving us several excellent tests, evidences of her identity, two or three of which could not be verified until we saw her husband. He pronounced them correct, and as abundant evidence of her presence with us.

Surely she is neither "dead" nor "sleepeth," but she hath been "born again."

WM. C. W.

Bordentown, New Jersey.

MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

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MINNESOTA ASSOCIATON.

The Third Annual Convention of the State Spiritualist Association of Minnesota, will be held at Minneapolis Minn, Oct. 21st, 22d and 23d, 1870. All persons attending the same must purchase round excursion tickets at their respective stations, receiving their return tickets, which must be signed by the Secretary of the Convention.

Return tickets free are promised on St. Paul & Milwaukee St. Paul & Sioux City, Hastings & Dacota roads.

Come one, come all.

Harriet E. Pope, *Sec'y.*

NEBRASKA STATE CONVENTION.

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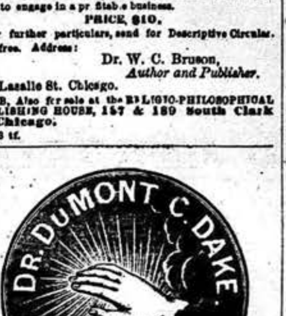
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'Your child is better"

Answer: "I know it"

The doctor said, "Keep giving the medicine. I think your child will get well. I never saw so sudden a change in my life. I did not expect to find him alive."

The father said, "I am going to continue the medicine," but did not tell the doctor what the medicine was.

The child did get well, and I saw it.

The above is just word for word as he told it. His name is Houghton; and he declares he never will be without the Powders again.
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Aug 7th, 1870.

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Frontier Department.

By .... E. V. WILSON

DISCUSSION, AT FOND DU LAC, WIS.

Between

E. V. Wilson, ...*Spiritualist*,
Geo. C. Haddock, ...*Methodist*,

Phonographically reported for the RELIGIO-PHILOSOPHICAL JOURNAL by MISS JOSEPHINE F. SMITH.

Mr. Haddock continues for the rest of the half hour, to read from Leland Potter, and others.

E. V. WILSON. Mr. Chairman, ladies and gentleman:

My opponent gets up before you here and reads extracts from a book written by an enemy of Spiritualism. McDonald and Fishbough never were Spiritualists, and that book is called McDonald's Expose of Spiritualism, and for him to quote from that book, carrying the impression to the audience that he was quoting from Cora L. V. Daniels' works, is a base fraud, and a violation of right and parliamentary rules. When asked to let me see the book he answers: "Buy your own books!" When we insist upon seeing the book, we are excluded on the ground that it is private property. We then demand the title of the book, and he replies, "I am quoting from Cora L. V. Daniels' We again demand the title page of the book, and forced him to tell that it was McDonald's Expose of Spiritualism, and not Mrs. Tappan's work. This is not admissable as testimony, coming from the third person, and any court would throw it out as such.

Who is this B. Hatch, that he wants to bring in here as a witness? A man that married his wife when a mere child, for the purpose of making money out of her mediumistic powers, and ill used her to such an extent that her friends had to defend her, and to complete his infamy, tried to put her in a house of prostitution, for the purpose of making money there, as well as in the lecture field, when again her friends came to her rescue. That is the man that is brought up here as a witness to the prostitution of Spiritualism. Shame! And when that wife was sick at Boston, and unable to fill her engagement, he swore she should go on the rostrum if he had to hold her up. That is Mr. Hatch that is brought here as a witness against Spiritualism.

Again, he comes on the marriage question through his quotations. I have fully shown that there are ten separations in the church, to one in in the ranks of Spiritualism, but that don't show that the church is the cause of the marriage troubles. Because there is a separation of man and wife among Spiritualists, it don't show that Spiritualism is the cause. It don't belong to Spiritualism, nor any other *ism*, nor is it caused by what Spiritualists believe in, or what they don't believe in.

To prove that Spiritualism is the cause of all sin, all trouble, he brings here as witnesses, a disappointed Hatch, a disappointed Leland, a a disappointed Potter, and McDonald and others that were always enemies to Spiritualism, but this testimony that he has given here of McDonald's, any court would rule out.

Hatch, to day, is a despised and disappointed man, and Cora, his injured wife, is an honored wife of a respected citizen of Washington.

(Mr. Wilson here read quotations from Johnathan Edwards, and John Calvin, on Infant Damnation)

There is the damnation doctrine of the church but we don't hear it preached now, and why? Spiritualism is but twenty-two years old, but it has driven infant damnation out of the church, and knocked HELL out of the preachers. That is some of the good works of this Spiritualism.

As for spirit influence and spirit presence, in all ages, poets and sages have sung and written of the spirits being near, and I will read here what John Wesley says in his sermon, Vol. 3, page 313.

"It is a pleasing thought, that some of those human spirits attending us with, or in the room of angels, are of the number of those that were dear to us while they were in the body, so that there is no absurdity in the question: 'Have ye your own flesh forgot?'"

Again on page 315, we read:

"'What power God may permit them to exercise over them we do not know.'

But spirits do influence men, air, storms, water, earth, meteors and is clearly asserted by John Wesley.

Again on page 318, we read:

"An indisputable proof of this we have in the 22nd chapter of Rev., 8th verse."

I put in that testimony in favor of spirit influence, and he says they rule the seasons, earthquakes, &c.

Friend Haddock says, "Shall undeveloped spirits rule us, too, and how are we to know the good from the evil?"

This is the very point under consideration. The resolution is intended to reach. Spiritualism determines these points, and if under spirit phenomena, we determine who are evil spirits, and who are good—most assuredly then is Spiritualism, the great feature of the age; the blessing of the nineteenth century; for, if through it we determine the fact that evil spirits, unknown to us, are continually affecting our lives, our health, our happiness, as well as the seasons, as determined by John Wesley and others; it then comes to us to our rescue, by showing the evil, and pointing out the way to shun it. As to the "fountain head; so corrupt and black,"—where is it? In an orthodox heaven; in an orthodox Bible; in the orthodox church, with the orthodox ministers, and unfortunately for us, two thirds of our numbers are from the churches. Then, if the "fountain head is so corrupt and black," and we can not raise above it, then heaven, hell, the Bible, the churches, and the ministers being our antecedents, are responsible for our post natal condition, for are they not our antecedents? Haddock says Spiritualists are from the church. He quotes Hatch that he could count seventy speakers and mediums, that had left their wives. Suppose he can, I can count seven hundred clergymen, elders, deacons and class leaders, who have left their wives and families, and guilty of the sins referred to by Hatch, and will name many here to night, if desired, hence, if these seventy are made evil by the teachings of Spiritualism, are not these seven hundred made evil through the instructions of the church? They belong to our fountain head.

GEO C. HADOCK. Mr. Chairman, ladies and gentleman:

Wilson tries hard to show that the church is evil, and Christianity a failure. Suppose we admit it is a failure, it does not follow that Spiritualism is going to take its place If our clergyman and teachers fail—it is in spite of the teachings of christianity, while Spiritualism teaches corruption.

Prof. Mason said to me that the teachings of Spiritualism was Calvinism gone to seed, and he is a Spiritualist. To whom do Spiritualists pray? Here is Lizzie Doten's prayer (reads it), there she prays to Lucifer. (Quotes A. J. Davis' "key to the Summer Land," Emma Hardinge, and also many passages from the Bible, denying spirit intercourse) Mr. Wilson has brought the Bible here as a witness. Will he impeach his own witness? The history of Saul with the Witch of Endor, shows he fell, because of dealing with familiar spirits.

Angels are spoken of in the Bible, but angels are not men; I can read right from the Bible, and show you they were not. (Reads from Hebrew, 2: 7,16; 1st. Cor., 4: 9; 13, 1; Job., 38)

That proves that angels are not men. I have clearly shown this, right from Mr. Wilson's witness, the Bible, that angels are not men, and the condemnation of spirit communication.

Now, I admit that phenomena has taken place, but I deny the conclusions. I deny that it is caused by spirits. Science can explain a part of it, and trickery another. I have shown you the trickery of the Davenport's and others, of their expose. I do not think Mr. Wilson is a fool. I don't say he has done this, but he has been here six days and nights,—last night in this hall, he told you of spirits that he saw, and what they said. How easy it would be for him to find out all this by listening, and by adroit questioning, post himself on all these points.

TUESDAY EVENING, AUG. 2ND.

E. V. WILSON. Mr. Chairman, ladies and gentlemen:

Mr. Haddock brought up the marriage question, and when I met him with the Bible, he backed down on his own arguments, and then denied having done so, and again faintly touches the subject, but handles it lightly. Again I meet him, and he drops it entirely.

I have met him at every point of his argument, and he quietly backs out of his position, and takes hold of something else, and now, at last, stoops to suspicion for argument. On Sunday eve, in this hall, we saw just what we said we saw. We saw there a man, described him, and told what he said. His son recognized him. We saw there a woman, sitting in a chair, told how she sat, and described her, and her son recognized her. My friend does not believe it. Does he believe the Bible.

(Quotes passages to prove spirits being seen.)

It is a poor rule that will not work both ways. Will Mr. Haddock impeach his own witness.

Mr. Haddock has quoted Prof. Mason a number of times. Prof. Mason told him that Spiritualism is Calvinism gone to seed. Professor Mason told him that he could get as good a communication from a haystack as from a spirit. Now, Mr. Haddock, perhaps you will deny that.

HADDODK. No: I will not.
WILSON. You said it, did you?
HADDOCK. I did.
WILSON. Thank you. I don't believe Prof. Mason ever told you any such thing.
HADDOCK. He did.
WILSON. I wrote to Prof. Mason after our friend made that assertion, and here is the correspondence.

July 27th, 1870.

PROF. MASON.—Last night before many people, Dr Haddock, of your city, stated that you said to, or told, him, that you had received as good communications from a haystack as ever you received from a spirit or medium. Will you affirm or deny the above, and forward to me by return of mail and oblige.

E. V. WILSON.

Fond du Lac, Wis.

Appleton, Wis., July 29th, 1870.

MR WILSON.—DEAR SIR:—Your letter is received. In reply, it is proper for me to say that I have never in my conversation with Mr. Haddock, intended to convey the idea he attributes to me. What I may have said is substantially as follows.

In the conversations I have frequently had with him, the question of the unreliability of spirit intercourse has been urged on his part—he claiming that we should get as intelligent answers if we invoked the spirit of a haystack or a horse as we should to invoke the spirit of man. I conceded that that might be so—even was so on the principle that spirits out of the body are very like those in the body.

If we approach them in an insincere and cavilling mood, they will be likely to treat us as our folly deserves, thus fulfilling the injunction of Solomon,—'Answer a fool according to his folly lest he be wise in his own conceit."

Truly yours,
R. Z. MASON.

There, gentlemen and ladies, is the case before you. Haddock says Mason told him so. Mason says Haddock said it himself, and he assented to it, remarking, "Answer a fool according to his folly." We can draw our own conclusions.

Haddock admits the phenomena, but denies the conclusions. John Wesley speaks of the influence of spirits as a fact, and concedes to them more power than Spiritualists do to day, for he has them ruling the elements, planets, and seasons.

Haddock has read Lizzy Doten's prayer to Lucifer. I accept the prayer, for the Cyclopedia of the Bible says the word Lucifer means or signifies the shining glittering star, the day star. That the morning star is intended, is plain from the addition—from the orginal Ben-shar har, Son of the Morning,—so you are welcome to all the capital you can make out of that. But do you notice in the prayer the sentence? "Thou canst not harm us unless God permits thee." Does Haddock deny that? If he does, then Lucifer is master and God is not.

'Suppose Christianity is a failure, it does not follow that Spiritualism is going to take its place."

No, we should be very sorry to have it so, for that would be going from bad to worse.

Haddock says the Bible condemns spirit communications, and quotes eight passages to prove it. The quotation in Lev. 19:31, is not a command, but an opinion to not regard those that had familiar spirits.

The next quotation is a command, and that command did not exist in Abraham's day, but came through Moses, and for the purpose of providing for his family in the character of the priesthood, and the house of Levi, and the law is testimony positive, that spirits did commune, and that a certain class of spirits were forbidden—not all. God seems to ignore that command when he brings his son Jesus out of the house of Judah, and of the root and branch of David. From the history of the house, I think the chain a poor one, for a more corrupt family never existed than the family of David. I now quote from the Old Testament.

"Beloved, believe not every spirit, but try the spirits."—1st John, 4: 1.

1st Samuel, 28th chap., we find the spirit of Samuel before Saul; Math. 17: 8, we read of the spirits of Moses and Elias; 1st Cor. 12. "To another discerning spirits;" in Tobit 5: 12, and Gen. 18: 1, 2, 3, we read of visitations of spirits. I also put in the testimony of John Wesley, Judge Edmonds, Todd and others.

Angels and spirits are different beings, says Mr Haddock

Gen. 13th chapter, it is said that three men hungry and tired did eat of the food before them. These men were angels. Gen. 19.—Two men called upon Lot, and they were angels. Gen. 32.—Jacob wrestled with an angel. Math. 17: 18—Moses and Elias are angels.

Rev. 19: 10, and 22: 8—The angel is John's fellow servant. Judges, 13: 8.—"And Manoah entreated the Lord and said, Let the man of God come again." Daniel 10: 5,—Man clothed in fine linen but an angel. Now, I affirm that there is no difference in the general features of the angels in character, habits or customs.

GEO. W. HADDOCK. Mr. Chairman, ladies and gentlemen:

The Bible tells us that there shall be strong delusions among men. Spiritualism is the strong delusion.

Mr. Wilson accepts the prayer to Lucifer. This is the first that I knew that Mr Wilson was Lucifer.

Dr. Steele told me that Prof. Mason said that we could get as good communications from a haystack, as from any spirit, and he afterward said the same to me in a store. Now, where is the fool? We can find the fools among Spiritualists.

As for the divorce law among Spiritualists, they have no law about, when they want to leave and take another wife,

For six evenings, Mr Wilson has been telling what Spiritualists believe. Who made him the mouth piece of Spiritualism? He can tell what E. V. Wilson believes. I know what Spiritualists believe from their works, from which I have read pretty extensively. I still assert that angels are not men, and no Spiritualist can from the Bible bring forth any good sound argument to show that angels are men.

Wilson tries to prove that the Witch of Endor was a very fine woman. I claim that she was not considered so, and that she was a clairvoyant. She saw a man with an old garment. Now if that man was an immortal, was the garment immortal? Spiritualists claim all phenomena to be spirits, which can be explained by animal magnetism, and trickery or some other influence.

They claimed P. B. Randolph as a superior medium, till he came out against Spiritualism, then he was under the influence of the church. Subsequent facts showed that when he was a superior medium, he was a hasheesh eater, and when under this influence, he was *inspired*; so much for his spirits.

Our ministers fail in spite of the teachings of the church, and it is a well known fact, that sin and error always grows faster than good. Evil is always easier learned than good—that is why Spiritualism has made such fast progress in the short space of twenty two years, but it has not come to stay. Why, see, they erect no school-houses,—no churches, nothing to show they are a sect or society—this shows that they are only one of the strong delusions; but it has not come to stay. Why, when the Methodists were five years old, they had built a large church, and more than one school house; but Spiritualism has not come to stay—it is transient, and they know it, too, or they would erect churches and school-houses.

I admit the phenomena, but if mesmerism and psychology was rightly understood, it could be all explained. Man is a dual being, with two arms, two limbs, two eyes, and I contend with two brains,—a left brain and a right brain, and one brain psychologizes the other, and in this state, he does things strange to himself. There are persons that are influenced by the changes of the moon and tides, and it is especially so with lunatics. None will dispute that the moon does it. Spirits are lighter than mortals, more etherialized, and could not exist in our atmosphere, or breathe in our air—hence, could not hold to our earth and communicate.

Swedenborg says they have air bags that they carry with them, perhaps that sustains them.

I have put in witnesses to the facts of visions in clairvoyant or mesmerized state, and I remember another, of a man who lost a fifty pound note, and in a clairvoyant or mesmerized state, saw where it was, and told where it was; yet, when he returned to consciousness, he knew nothing of what he had said, yet upon investigation, he had told just where the note lay. There were no spirits about this—only mesmerism.

I have brought nine witnesses here to prove my argument, and what has Wilson?

E. V. WILSON. Mr. Chairman, ladies and gentlemen: Truth is our witness everywhere. I have brought here positive witnesses with their indisputable testimony. I have given the evidence of Tova, of the power of spirit aid. Tanshow, as a positive witness to Mumler's spirit pictures, of Dr. Antis, to the fact of spirit pictures, besides, Dr. Hare, Judge Edmonds and hosts of others testifying to spirit influence, and John Wesley with the number. I have brought Josephus and the bible here as witness, and have Prof. Mason's letter to test the truth of haystack communications which, like the Davenport expose at Appleton, stands unanswered, and this is only equaled by his perversion of the words of John the Revelator, and when a man, and that man a minister of the gospel, stands up and openly, and with intent to injure, misrepresents his neighbor, as Haddock has Mason, misrepresents his God and Savior, as Haddock has done Jesus—misrepresents his church, and disgraces his pulpit by denying the visions and phenomena of the bible,—the ancient traditions of the church—the testimony of Wesley, Josephus, and the views of the many brethren in the church, and moreover, disgraces the pulpit of the Methodists' on the sabbath day,—by preaching the "curly-tailed pig and the long-tailed pig discourse," as he did in the Methodist church in this city last sabbath, we need not be surprised at anything he may say.

"Man is dual, has two brains—left brain psychologizes the right."

Man has two hands, why not the left hand psychologize the right—right arm the left arm—right limb the left. This opinion amounts to nothing, for in the case of the harrow tooth, neither brain knew where it was, and yet he went directly to it, and moreover the strength of the man in lifting the stone to put the harrow tooth under it, was equal to two men—does Mr. H. mean to say that the left arm psychologized the right, the left limb the right? Mr. H., you are kicking against the pricks. You are cutting your own throat. You are throwing away all your argument.

"Spiritualism is a strong delusion, and has not come to stay."

If a delusion, then christianity is a myth, and my assertion to that effect, is just as valuable as his. We have proved the facts of immortality outside of this material body, and photographed the immortals. When the Christian world photographs Jesus Christ, we will shake hands with them in fraternity.

"Who authorized E. V. Wilson to be the mouthpiece of Spiritualists?"

Here is a power higher than that which laid hands on Haddock. Millions of men and women—millions of immortals! and by this great crowd of witnesses, I am authorized to hurl the thunders of heaven against such reverened blackguards as this man, who for seven nights has done nothing but misrepresent.

"Mr. Wilson says that so many ministers have done wrong—let him name them."

I will Rev. Smyth of gin and milk notoriety; Rev. Green, the thief; Rev. Leland, the liar; Rev. Smith, the wife muderer; Rev. Henderson, the seducer; Rev. Powley, memorable for assignation, and four hundred others, and all of these are in the church, except Leland, and all of these are Spiritualists, for "have they not got the symptoms badly?" A word about Leland. He has left several places with his bills unpaid, and failed to speak when the hall was lighted for him, and in Appleton he refused to lecture again, unless they would furnish him an entire new audience, and Haddock imitates him. They refuse to debate twice in one place. Why? Because, parrot-like they have learned their lesson, and have no more to say.

"Influences by the moon." Christians, your champion of the curley tailed pig sphere, has discovered the influences of the Bible, and asserts the influence of the moon,—hence, christianity rests upon a moon struck Jesus and apostles.

"Spirits are too etherial to hold to earth."

This is but an *ipse dixit* of Haddock's, and not maintained by logic; besides, "all things are possible with God." Hence, Spiritualism is possible and probable, and its proof rests with itself. As to the air bag theory of Swedenborg, I neither accept or reject it, and it may be upon the system of Haddock's hay-stack, the truth of which, I fully explained in Mason's letter.

The vision of the fifty pound note that Haddock has been telling us about, is a clear evidence of an intelligence beyond the mind of the seer, hence a spiritual phenomena.

Haddock says I have put in nine witnesses. Who are they? Let us see Leland, McQueen and Hatch—the first a liar, the second a thief, the third proved in court anything but a man of honor. Of the two first named men, I am prepared to prove what I say of them, and more of the third, I state just what was proved of him in a court in New York. Thus I dispose of his three.

Dr. McDonald's book from which he has read of Mrs Daniels, Miss Doten and others, carrying the idea to the audience that he was reading from the work of those ladies, when he was not. Now, one of two things are true—Haddock is either a knave or a fool, for it is a well understood fact in law, that "hear say" is not evidence, hence all he read from McDonald's book, has no bearing on this resolution. Thus I dispose of the fourth witnesses.

J. H. Wagner's works—he is not a spiritual writer. Professor Mahan—not a Spiritualist; hence these writers belong where McDonald does.

B. P. Randolph—well, poor Randolph, the child of christian miscegenation, psychologized by christians in New York city, and by them forced to write under evil influence,—that which Haddock has read from Wagner's work; but the moment he is out from under that influence, he testifies again to the truth of Spiritualism. So much for your witness.

Professor Gregory on psychology and mesmerism. I accept without a comment,—save what I have put in as testimony on the affirmative. The Bible—well I admit the bible, and floored him on every passage.

The RELIGIO PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT, I admit all he has read, but have upset his conclusions completely. So I dispose of his witnesses, and he has proved nothing but that he is a good reader,

I have brought my witnesses here and proved my statements.

HADDOCK.—Mr chairman, ladies and gentlemen: I bow before the modesty of my opponent, accept his compliments, and wish I could return them. Every person that is not a Spiritualist is a liar, a thief, and all that is bad. I I think I have shown that honesty and virtue and truth did not exist in the ranks of Spiritualism. Just think of a man getting up before an audience, and thus falsifying his neighbors. I have shown you that, and more, that what spirit mediums do, is done by subjects of mesmerism and psychology and disease, and that visions have been seen, events told, and prophecies made, and that hot baths are a cure for most of these visions, and that our friend Wilson might be cured of seeing spirits by hot baths; but he has been in hot water for the last seven nights.

I have shown you of the trickery and expose of the Davenports and other mediums, and that trickery and science can account for all spirit phenomena.

Somnambulism, mesmerism, and psychology and other Scientific causes for spirits, is what the Spiritualists have.

I have shown you that no spirit can come to earth or breathe the atmosphere of earth, unless they carry Swedenborg's air bags with them—perhaps they do carry them.

I have shown that, according to the law of visions, what one person can see, all can see; therefore Mr Wilson does not see spirits.

I have met all his argument and evidences; answered all his points, but has he met me? How is it with his mad dog? He has never answered my question—has the dog a soul?

As silence gives consent, we may infer that the dog has a soul; so if the dog has a soul, and controls the man that has the hydrophobia, then whiskey has a soul, and controls the man that has the delerium tremens, and when he sees snakes, he is controlled by the soul of the snakes, and hasheesh and opium has a soul, and control the consumer, and if dogs have souls and can control mediums, then all other animals have souls and can do the same, and when you get a communication—it may be from some dog or other animal. So is this worthy of your confidence and support. And if Spiritualism is true, what good does it do? *Cui Bono*—what good does it do? What good has it done to my friend here? I would like to know! It is twenty two years old, and done no good—built no churches, no schools and done no good whatever. It has not come to stay.

I have brought here witnesses to substantiate all my statements, and have fully done so. Can Mr Wilson say the same. I think not, and I have a few more that I will bring in to night. (Reads many extracts.)

I have kept my position from the first, and fully proven that Spiritualism is not worthy of your confidence or the support of the people.

☞ A room with pictures in it and a room without pictures differs by nearly as much as a room with windows and a room without windows. Nothing, we think, is more melancholy, particularly to a person who has to pass much time in his room, than blank walls, for pictures are loopholes of escape to the soul, leading it to other scenes and spheres.

☞ At a collection [illegible] a charity fair, held in —— [illegible] man well known for his [illegible] nothing," was his curt [illegible] something, sir," she answ[illegible] begging for the poor."

☞ A little girl [illegible] back unsuccessful, com[illegible] were standing round

Written for the Religio-Philosophical Journal.

THE UNKNOWN LAND.

O land unknown! Beyond our mortal sight,
Wrapt round with gloomy shadows of the night,
Our spirits dread, yet long to wing their flight
To thy mysterious shores.

O land unknown! We strain our eager eye;
Into the dark we send our pleading cry;
We call in vain, no voices make reply
From thy mysterious shores.

O land unknown! A never-ending train
In stern procession from these realms of pain,
Moves slowly on, but comes not back again
From thy mysterious shores.

O land unknown! Art thou far off or near?
We only know our loved ones disappear,
And the old voices we no more can hear
From thy mysterious shores.

O land unknown! By the dividing stream
We stand and gaze, and sometimes fondly dream
The clouds will part and yield one transient gleam
Of thy mysterious shores.

O land unknown! That day of days draws nigh,
Which shall unlock this hidden mystery,
And bid our dreading, longing spirits fly
To thy mysterious shores.

REPLY.

A land unknown? Though not in mortal sight,
No gloom is there, no shadows of the night;
Our spirits long, yea long, to wing their flight
To these beatic shores.

A land unknown? Not so—with eager eye
We peer into that bright elysian sky;
We call and call: glad voices make reply
From those beatic shores.

A land unknown? A never-ending train
In stern procession once from realms of pain
Move slowly on, but now come back again
From those beatic shores.

A land unknown? 'Tis not far off but near.
We know 'tis true our loved ones disappear,
But their dear voices now we often hear
From that not distant shore.

A land unknown? By the dividing stream
We stand and gaze and often fondly dream
The clouds do part and yield a brilliant gleam
Of that most brilliant shore.

O blessed land! The day of days draws nigh
Which shall unlock this seeming mystery,
And bid our yearning spirits fly
To that most blissful shore.

F. H. S.

Original Essays.

ROSICRUCIAN MUSINGS.

What Constitutes a Lie.

BY F. B. DOWD.

A lie is that which is untrue. There are many kinds of lies.

The lie of ignorance is winked at, and considered a mere surface affair; while the willful, malicious lie, is looked upon as a thing so low and vile as to be hated by all honest people.

It is difficult to say really what it takes to constitute a lie. It seems to me that the worst kind of a lie is constituted of the *intent* to deceive, and the actual deception accomplished, with the sole purpose of wronging some one.

Lies are graded from the lowest, blackest kind, up to harmless white lies, so common that it is a question unsettled as yet, whether they are not really more beneficial than the naked, unvarnished truth.

A lie is generally considered as the opposite of truth. If we could define truth, we then might also define a lie. There are many things which constitute a lie. A few examples will show my meaning.

A woman is something indispensable, and a real, genuine woman is as beautiful and lovely as anything possible for man to conceive of. In fact, angels have always been arrayed in female attire, showing that man's conceptions of the truly beautiful have always been feminine.

Now, we recognize natural, physical beauty, as well as mental beauty, as *true* and *real*, and to be desired by all men above everything else. It sometimes happens, however, that women are not really what they seem; that they owe to art the charms which lure, while at heart they are false. Such are a living lie. That which constitutes such a lie as this, is an indescribable blending of cosmetics, chignons, innumerable trinkets and gewgaws, with an artful smile and natural grace of motion and figure. Thus Nature the true blends with Art the false, and the two so blended constitute a lie, *when it is calculated to deceive.*

In this light the great mass of the members of society are living a lie every day; for who is there, that is what he appears to be? It may be that the masses are better than what they appear; but it is a deception, notwithstanding, if the appearance be less or more than the reality.

The positive facts of life—the objects and the phenomena of existence—are considered true; but these are only appearances, and Reason sets them aside as a lie and a mere delusion. The earth appears to be flat, and the overarching dome of heaven seems to meet the earth at the limit of vision; but reason stamps it as a lie and a mere delusion of sense. This lie is constituted by the earth, and the relations man sustains to it by reason of sense. So every positive fact—that which appears to the external senses—may be proved as untrue by Reason; and hence you see the difficulties of demonstrating what constitutes a lie.

We may not hold aside the veil which hides the real and the true from the false hearts and the untrue relations which we sustain to the true. We may not know the true, for our field of labor is among false conditions. While we recognize some things as truer than others; yet to-morrow we may find that which may prove our truth the veriest falsehood. We may not strip the truth of its false covering, and lay bare the heart of Nature; for then we would find no pleasing variety, no changing conditions. Without the false in Nature, there could be no progression, for all would be perfect. We may not strip the variegated surface of mother earth of the wonderful variety of colors displayed, in not alone the floral kingdom, but in every object which meets the eye, and lay bare, and reduce to its primitive state those delicate fleeting combinations which make life so desirable, and the feast of the senses such a Godlike repast,—for then we would behold a light so brilliant as to destroy vision, seal up the senses and cast them aside as a worthless garment.

He who can demonstrate what constitutes a lie, can strip from God his secret and solve the problem of existence.

[illegible] I [illegible] admit the unreality of existence, [illegible] made up of false relations [illegible] the same time say that [illegible] only true to themselves, and [illegible] man, as being one of [illegible] his only true enjoyment [illegible] and the unreal. If it were not so, God would stand revealed in all perfection in every object, in every word, act and circumstance, and of necessity, universal stagnation and annihilation must be the lot of all, whose tendency is onward and upward, or of those who are moving downward in the scale of being. It is man's imagination which makes the lie. Some imagining good leads us captive, and we put on a bland exterior, and assume an angel's garb and smile; while at heart we are as a sepulcher full of all manner of filth and treachery. If it were possible to lay bare the heart and lives of mankind,—even the the best would sicken us with its dark and filthy caverns, its loathsome corners, which we, in hopes of the better time coming, cover up from the gaze of our fellows, and shroud ourselves round about with words and acts not ourselves.

It is well that thoughts are hidden; well that words are oftener lies than otherwise; well that our acts are not final and real; for we hope to think better thoughts in time; hope to acquire power to control the idle words, and leave them unspoken; hope to act true to our convictions, one of these days.

Without hope, the heart would burst. The true seems to me to be a dream long since forgotten; it comes back now and then, vague and indefinite, like dim, disjointed strains of far distant ravishing music, which thrills and throbs my soul like a chord, drawing me to seek its source. If the broken strain of discord be as much as I can bear, why ask for true harmony? Discord is harmony to some senses. Lies *may be true to him who tells them!* Who can be a judge? If we *forget* the truth, falsehood is real and true. If we forget the false, all things are true.

THE ABSURDITY OF THE DOCTRINE OF RE-INCARNATION.

By D. P. Kayner, M. D.

Anything, however little or however dim the outline, that we are able to discover and comprehend, relating to forms, individualizations or entities, touching the law of spirit forces and of spiritual development, leads us at once into the realm of immortality, and leading us there, it gives us a consciousness of individualized immortal existence.

Everywhere and all around us are the manifestations of spirit essence, taking to itself forms in the physical realm or outer temple of Nature. We know that forms change in becoming individualized, but nothing is lost; no principle in Nature retrogrades.

Relatively, the lower forms of individualized spirit manifest only the intelligence of their particular degree of development, yet each individual is complete in itself, and as such, is distinct from all others.

No two blades of grass can be found exactly alike. If you think there can, search among the striped garden grass, where the marks are more plain to the unaided vision than in the common field grass, and when you have found the twin blades, alike in every particular, please inform us of the fact. If in this search you are not satisfied, and have not learned a line, or single letter, even, of the grand lesson of infinity, then gather from the numerous blades in the field those that appear to be similar, and place them under the field of a proper microscope and trace each particular line, and show me the correct tracings of any two of them that are alike.

If thus upon the very threshhold of Nature's individualizations of spirit essence the field of infinity widens with the immensity of its resources, and its endless varieties of expression in simple forms, what shall we infer of the vastness of its multiplied changes in progressing through the infinite processes of the higher or more complete forms, as it rises to the individualized entity of a human soul? We have, then, flowing out from the grand illimitable ocean of infinite spirit, a universal tidal wave, that touches, penetrates and permeates all things, imparting to them vitality, form, organism and intelligence, corresponding in each to its particular degree of development, from the grain of sand upon the sea shore up through the springing carpet of green, to the towering tree that rises heavenward to embrace the sunlight with its extended arms and woo the zephyrs and drink in the dew, on through all forms of animated existence up to man, the grand microcosm of the universe, the crowning capital of God's glory, the connecting link, completing the circle of affinities between atom and Deity.

This wave of pure spirit infused throughout all Nature is the organizer, the builder of all things; it imparts to the molecules and particles, their attraction and cohesion, to form the grain of sand. It constructs the various individual mineral deposits, and builds up the rocks, hills and mountains. It blends the gases into drops, and forms them into rivulets, streams, rivers lakes, seas and oceans. It causes the grass blade to rise from the earth's crust, unfolds the rose and erects the forest. It forms the infusoria and the elephant, the worm and man. It is all and in all, "God working in us, both to will and to do of his good pleasure."

A particle of pure spirit from the grand ocean of spirit essence that permeates all worlds and fills illimitable space with that universal vitality and intelligence which we call God, attracts to itself and materializes the various atoms, molecules, and particles corresponding to surrounding conditions, which control or limit its organization and individual development. It now assumes physical proportions, and takes on surrounding material conditions, and becomes subject to the law governing those relations.

Through the magnetic power generated by the union, it holds intercourse outwardly with the external world, and inwardly, through the relationship of spirit to the grand, all-pervading spirit essence, with the soul of all things.

This magnetic molecular action constitutes the life of the physical body, and forms the external covering of the spirit, or real spirit body, taking the form of the perfected physical, built up into a spiritual entity, and hence into an individualized immortality.

Now, if we can limit the infinite, if we can circumscribe space, if we can narrow down to our finite comprehension the endless cycles of progression, or make God an *old granny*, that would forever want to play with babies, then can we find some apology for the mythological mystification of the ancient absurdity of ignorance and narrow-minded superstition, the revived doctrines of metempsychosis or re-incarnation.

To revive this exploded doctrine at a time when the lines of communication have become fully established between the two worlds, demonstrating individualized immortal existence, betrays at once the weakness of the vessels into which this "new wine" of truth is being poured, and clearly manifests that the finite mind is yet closely allied and clings to the vagaries, errors, and fallacies of the ignorance of past ages.

When we consider that thoughts are living things, that thought-power is generated by individualized vital force, and that that individualized vital force is a demonstration of individual spirit entity, we can clearly perceive that man has started upon a career of progression without limit or end.

To entertain the doctrine of re-incarnation for a moment, shows that we would narrow God down, and limit the all pervading spirit to the narrow limits of our finite conceptions, having no thought of the infinite grandeur of the ever expanding, ever unfolding future, and losing sight of that sublime idea, that though progressing ever in that endless future, that we can never reach infinite perfection; for as individualized mind or spirit progresses and unfolds, the illimitable ocean of intelligence widens and expands with the general growth, and the cycles of progress ever roll on in harmony with the general unfolding.

Erie, Pa., Sept. 20th, 1870.

☞ The schools of Virginia, now closed, are to be re-established under the township plan of New England.

☞ The American Scientific Association proposes to establish an observatory on the highest point of the Pacific Railroad.

MEDIUMS

Interesting Statements and Particulars—Incidents at the Richmond Convention.

BY D. W. HULL

Quite a number of well meaning Spiritualists seem to be afflicted with a chronic madness for exposing the evidences upon which their theories are built. The disorder will be noticed very readily by observing the patient in his incoherent mutterings and mumblings over the word "humbug." It would make little difference whether he understood the meaning of the word, since if he only knows enough to prate it, it will act as a spell, and save him a vast amount of philosophizing.

And again, there are some whose every hope of success as lecturers, is based on the downfall of medium lecturers. Impelled by this selfish motive, without the good of the cause at heart, they strike at the very foundation-stone of the superstructure they are living in, and publish to the world that "seven-tenths of all the communications purporting to come from the Spirit World are of mundane origin," leaving us in great doubt as to the other three-tenths, and then gravely inform us that all "shut eyed mediums" are humbugs and cheats.

My experience, which has certainly been as extended as that of every other person within the two years I have been in the lecturing field, has had quite a different influence on my mind. Having found this theory unpopular, one of its propagators has lately come out with a series of articles on the subject, in which he has become the noble carrion bird to carry off the little of filth that remains amongst Spiritualists. The fraternity will certainly be glad to hear that Spiritualism could not furnish the necessary food upon which his life depends, and hence he has been compelled to go out [illegible] of the ranks, where he could surfeit to his heart's content.

At the Convention were quite a number of good mediums, only two of whom at present, we propose to speak of, as their merits were somewhat discussed there at the time.

The first one that came to notice was Mrs. L. I. Moliere, of Toledo, Ohio.

By invitation she came upon the rostrum, stripped up her sleeve, and the name, Henry C. Wright, came out on her arm in large red letters, and shortly after, the name, Mary C. Wait, appeared, just below the first name. The President, J. G. Wait, told the audience that he had lost a child in infancy by that name, but that he had not thought of her coming. Indeed, had he been looking for any one, it would have been the last daughter that had died, as she was most constantly on his mind.

Indeed I must say I was not satisfied. In coming on the rostrum through the entry, she had opportunity to write those names upon her arm. But before I should express an opinion, I had determined to have an interview with her alone, where there could be no collusion. This opportunity I was deprived of during the Convention, for want of time. My brother, Moses Hull, as well as I, was not satisfied, and so announced himself, a short time after.

There are always two extremes in every such gathering, which prevent a candid investigation of the subject, and it is to be regretted that such was the case here. The war finally became very hot, and my brother took the stand and offered a hundred dollars if she had a writing produced on her arm, under such conditions as he should impose. She announced she was ready, and that he could impose such conditions as he pleased, and she would not take a dollar of his money. I knew she could not have any manifestations under such conditions, yet my confidence was increased in her.

With an audience wrought up to the highest pitch of excitement, I felt that I could not remain under their influence without injury, so I went back. It is needless to say no manifestations were had under such conditions, nor could have possibly been expected. Of course it was all a humbug. Some were ready to say, "Why, Moses Hull could take a pencil and write the name Henry C. Wright on his arm, therefore she did." A sage conclusion (?) surely. I can write my name on this sheet, therefore no one else can do the same thing. No one had seen her write on her arm, but they knew she could do it, and because she could, she was just dishonest enough to do it.

Now, I cannot say she did not write the name herself, but I have no right or authority to say she did, till I have either seen her do it myself, or have the evidence from some one whom I can credit, who has seen her. But I must confess the evidence to me, is somewhat in Mrs. Moliere's favor. I never heard of a rogue's wanting his pockets searched, yet she was willing to submit to such conditions as they might see fit to impose. I should not have done any such thing. I should have told the audience to have selected certain of their number on whom they could rely—not your burly skeptics who make up their reports before hand, and have gone into a private room with them.

Another evidence I had of her honesty, were the controls I saw about her. If she is a deceiver, she is badly deceived herself.

Before I close this, I will offer one word of caution. Be careful when you are exposing humbugs, that you do not denounce some good mediums. They are the most sensitive people in the world, and we had far better let ten humbugs go unexposed, than to thus injure the fine feelings of one poor medium.

The other medium to whom I shall call attention, was Mrs. Ferris, of New Orleans. I attended her seances, notified that she was an arrant humbug. I must say I never saw conditions worse in my life—a little bit of a room half packed with a set of complete simpletons (I among the rest), each one vociferating as if they were the only one that the control would be expected to talk with. I examined the lady to my satisfaction. I found her tied in a chair, in such a way that I could not make any improvement on the tying. The room was darkened, and the instruments began to play in different parts of the room at the same time. Finally a light was struck, and she was found in the same condition she was before the room was darkened. The next time she was untied during the performance and the rope thrown over to the audience.

Next came the ring test. I must say I am doubtful of that, but I have no idea she performs the feat herself. Under the control of her Indian spirit, she is enabled to get her hand through the ring, and then through it, on to the arm of her companion. She is entirely unconscious of the way this is performed, and she is entranced during the performance.

The reader will doubtless remember that W. F. Jamieson exposed this years ago, and denounced the medium as a humbug. Brother Jamieson is one of the best men in the world, and never tells what he does not believe, but, like many others I know, is liable to make either too much or too little of everything he takes hold of. At this time he had hardly got free from the psychologic control of John McQueen, and when he saw she had made a mistake in one thing, he naturally concluded there was no such thing as a mixture of legerdemain with physical manifestations. A new class of thinkers must take hold of this matter, who will sift the genuine from the false.

The room was again darkened, and when the lights were again struck, the medium was found with her hands tied together behind her, and fast to the chair back. When again the room was darkened, the guitar floated about the room, playing all the time, and almost brushing my face, whilst all around you were chiming the little bells.

Whilst all this was going on, a spirit with whom I often talk face to face, came to me and said:

"Well, Hull, what do you think of it?"

"I can't tell," I said. "There is so much confusion here that I can't see as I could if it was quiet."

"God! the lady is tied," he said.

"That's all very true," I replied, "and she is in her chair yonder, for I hear the control talking through her."

"What, then, is it?"

"I can't tell. Nobody could perform such things unless it is one or the other of those two men at either end of the circle."

"Why, they are all three talking," he said, and so they were, as noisy as any one in the room.

At some future time I have the promise of having a sitting with Mrs. Ferris alone, when I shall give you the result, unbiased by any preconceived notions, or disposition to "expose humbugs."

IF IT IS NOT MAGNETISM, WHAT IS IT?

By Wm. B. Fahnestock.

As my name has been mentioned in connection with the above question, I will, with due deference, endeavor to explain.

It is, perhaps, not generally known that there is a physical aroma exhaling from the person of every living thing, whose quality varies according to health, diet, fatigue, etc. There is also another, eliminated from the spiritual body, which is called the mental aroma.

Spirits also eliminate similar mental and bodily exhalations. These constitute the bond of union between mortals and spirits, and it is these exhalations which have been seen and mistaken for magnetic or electrical currents. As far back as the 25th of March, 1860, the spirit of Professor Hare gave me through Dr. O. a full explanation of these eliminations, etc., in a communication which I now promise to transcribe and send to you for the benefit of those who may be interested in it.

Further: Miss B. is controlled by a spirit, and like most of them, she believes in a magnetic, or "an electrical formation, which produces the necessary condition,"—for what? If for spirit control, it is simply the somnambulic condition that has been entered, and enables the spirit to do so.

Again: Miss B. is controlled, is not well, but sufficiently clairvoyant to see or know that the reason why the spirit cannot control her properly is because she is not well, or rather, I would say, not sufficiently in a somnambulic condition. The spirit lays his hands upon her stomach, and she is relieved, and only was so upon the principle that Christ healed, viz: "Thy faith hath made thee whole," or, she believed and was healed.

The spirit telling her the truth about what was to happen to a sister, is possible, and was only the power of fore knowledge, which all spirits possess, according to purity.

In the case of Miss Mattie H., Miss B. has a subject who unfortunately, has not been taught the true nature of her condition, consequently does not understand her powers, but who, if she had understood them, would not have "felt stiff or rigid in a trance," and her not being able to come out of it until Miss B. interposed, was purely because she *believed* she could not, and what she afterwards acknowledged, proves that my view of the case is correct; for she said: "Oh! Miss Lydia, I am so glad you came to me. I wanted you to come to me so much, for I knew that you could relieve me, though my own efforts were all in vain."

Her efforts were only so because she believed that they would be, consequently, she did not make the necessary efforts.

She believed herself under spirit control that Miss B. could remove, therefore when Miss B. touched her, she was relieved at once, but I insist that if she had known her powers, she in the first place would not have fallen into the condition, which was purely somnambulic, and the interference of Miss B., which, under the belief or circumstances, was necessary, would not have been so at all.

Miss B seemed to control spirits that had Miss H. under influence, because Miss H. *believed* that she had, but as Miss B. acknowledged that she was in a normal condition, and that no will effort was made to "demagnetize" her, it could not have been magnetism that relieved her, but simply Miss H's *belief* that she could.

There can be no reason given why there should be an opposition or an unwillingness to understand the true nature of the condition which is necessary to spirit control, as well as to clairvoyance, especially as there is a natural condition (to point the way) precisely like it, whose subjects are clairvoyant, and possess all the powers and exhibit all the phenomena that are possible to those who are in an artificial state, unless it is the false teachings which have been promulgated by those who have mistaken appearances for facts, and are likely to lose the powers which the "animal magnetic" theory made them believe they possessed.

But, in conclusion, I will again state that if anything is seen by spirits or clairvoyants like a material substance extending from one person to another, or, space having no existence in eternity, from planet to planet, or their spirit spheres, etc., it is simply the effete matter or aura eliminated from all bodies, whether material or spiritual, the nature of which, the communication of Dr. Hare, which I propose giving, will more fully explain.

I have but now to add that if Miss H. will study the true nature of her condition, and her powers therein, she will soon find that the power is within herself, and that she can do all by her own will that is now accomplished by the aid of others; nay, more, she will be independent of spirits, as well as of mortals, and can yield to the influence of the one or the other as she pleases, or to no one, if she is determined to do so.

I have had many similar cases, who, upon being taught the truth, became independent, and if those who are interested in the truth will study the facts in the case one-tenth as long as I have, now over twenty-seven years, they will appreciate what I have here endeavored, however imperfectly, to explain.

COMMUNICATION FROM DR. HARE.

To Dr. Fahnestock.

DEAR DOCTOR:—Every human being while on the earth sphere, was exhaling from his system a particular aroma, which consists of the effete particles of his physical nature, resolving themselves into their original parental condition, and in so doing, they necessarily envelop the individual in a sphere of this semi-decomposed materiality. The quality as well as the quantity of this aroma, is varied by the accidents of health, fatigue, diet, rest temperament, etc.

In addition to this exhalation, which is purely physical, there is also another, which is an emanation or elimination from the spiritual body, and may, for want of a better term, be called the mental aroma. Now these two eliminations, in the case of a living man or woman, constitute their bond of union with the spirits. This mental aroma is constituted by the expenditure of thought, desire, hope, fear, and indeed by all the passions of man's spiritual nature, and is more or less powerful in proportion to the intensity of the individual's will, by which any or all of its components may be made to act, or to remain quiescent, either on its own physical medium, or on the mental aroma of any other intelligent being, whether man or spirit.

The physical aroma of man can only act on the physical senses of another, as is noticed in the particular odor of certain persons, as the African, and others of this class. The dog, with the lower animals, to some extent, possessing a nicer sense of smell than man, by means of this physical exhalation, is enabled to recognize his master, although that master may be in the midst of persons who in point of dress, size, etc., are precisely like him. The mental aroma is only recognizable by the mind, and as it carries with it the entire nature of the individual to whom it belongs, it apprises those possessing a nice sense of mental discrimination, of the character of its owner, even while at a distance; hence the affinity or aversion we feel to persons at first sight.

ROBERT HARE.

From the above facts, it is evident that the magnetic currents about which so much has been said, are as foundationless as the imaginary base upon which they were built, and we might as well attribute thought, desire, hope, fear, or indeed, all the passions or qualities of the mind, to "animal magnetism," as to say that somnambulism, clairvoyance, or spirit control are caused by it, or are results of its influence, and until those, whether spirits or men, who advocate the magnetic theory, can prove its existence to eyes in a normal condition, or show that all the phenomena attributed to it cannot be satisfactorily explained upon the principles of clairvoyance, mind-reading, or will-power, I shall be forced not only to differ from them, but to expose their short-comings.

WM. B. FAHNESTOCK.

Lancaster, March 25th, 1870

SPIRIT PICTURES.

Letter from M. Milleson.

DEAR BROTHER JONES:—I saw in your valuable paper some days ago, a letter from a man in Wyoming, asking for information in the matter of spirit portraiture. For the benefit of said party and all others whom this may concern, I send you the following letter of Dr. A. Stone, touching my works, the same that you have seen in Chicago, before the drawings were sent to the father of the spirit children.

I would say to all who are desirous of my services as a spirit artist, that my guides assure me, that they can be more successful if I am in the homes of parties having lost members of their families, and that I am ready to accept invitations to go to the homes of such as wish likenesses of their spirit friends; and that I desire to spend the winter in the state Michigan, and should be pleased to receive orders from that quarter.

Hoping yourself and the solid RELIGIO-PHILOSOPHICAL JOURNAL may long live to do good, I remain your friend and brother.

Troy, N. Y., Sept. 20th, 1870.

SPIRIT LIKENESSES.

Interesting Statements from Dr. Stone.

From the Banner of Light.

EDITORS BANNER OF LIGHT—Among the numerous mediums that have received favorable notices in your *Banner*, and some of them many such, even for years, I have scarcely noticed the name of M. Milleson, whose claims represent that peculiar and interesting phase of mediumship as to be able to portray the spirit features of our departed friends.

In a very recent number of the *Banner* appears a communication, representing a conversation of this artist with his spirit guides, Benj. West and Anthony Van Dyck, relating to the laws or conditions which control in such cases, necessary to be observed for the full and complete success and obtainment of the desired object. Also, explaining the philosophy of development and peculiarities indicated by many of the spirit likenesses painted by the artist above named, in which reference is made to a group of my children.

Feeling impressed that many who have read the communication above referred to would like to learn something more respecting the claims or the peculiar mediumship of M. Milleson, I venture to supply the chasm hitherto almost unnoticed in your paper.

It is several years since that I was called to part by death, in rapid succession, with three dear and fondly loved children. What made the blow more poignant it occurred in a strange land, whither I had just wandered in pursuit of health, and among strangers. Here I was called upon to bury their little bodies from mortal sight, while I, with blighted hopes, returned from that far distant country, which, but a little time before, I had anticipated as a permanent earthly home, to spend the remnant of my days. But in the progress of events and the natural unfolding of the mysterious laws of the Creator, I found myself holding almost direct correspondence, through channels that had been opened up and perfected, with these dear departed children. I need not stop here to state the thousand and one tests of their identity—of their progress and development onward and upward in spiritual growth and spirit-life; that will be taken for granted in this period of light and indubitable demonstration. Suffice it to say, the volumes of evidence of their identity—of light eliminating from this continued spiritual correspondence—conveyed consolation as well as spiritual wisdom to my mind that could be realized from no mere mundane source. At length my desire to possess something tangible of their present developed appearance captivated my mind, hence my interrogatories to them, for the time being, turned upon this point alone.

I was assured by them, through Mr. Mansfield, that they could control M. Milleson, and the object so much desired be accomplished to my satisfaction. But who and where was M. Milleson? His name I had never before heard, nor had I seen it in print, to my recollection. I was told by them that he was located in New York; but on inquiry I found he had gone west, and located for the time being in Chicago; hence, I was again disappointed, and so communicated it to my children. They, without any discouragement, persisted that their chances were just as good West as East, and that I only had to communicate to the artist their intentions, and they would present themselves at his studio.

The conditions being complied with in a few weeks the artist found, among many other paintings produced by him, a group of lovely children; but then the questions designation or individuality was to be determined. To this end the artist interrogated, by way of sealed letter, through Mr. Mansfield, of New York, his spirit-guides, and received the following reply, which was forwarded by Mr. Mansfield directly to me, before going into the hands of the artist:

[COPY]

MY DEAR CHARGE—Thy queries of the 11th, (of June) are before me, and I hasten to say the two young ladies that group together are represented by names as given here 'Christina' and 'Purity Stone.' I am pleased to say they are faithful likenesses of their present appearances. If they fail in any one particular, it is in beauty, for the one calling herself 'Purity' surpasses all spirits for beauty and loveliness I have as yet seen. They cannot fail to please the father of these dear spirits. Well are they worthy of a choice place in his parlor. The delight that it afforded the dear children to come thus tangibly, is more than I can describe.

Thee is doing finely; persevere, and know we are with thee. BENJ. WEST.

14th June, 1869."

The comfort and satisfaction it affords me to posses the likenesses of these two daughters and a son, since painted by the artist, are beyond my power to describe; and in *this* lies my motive of making known the claims of M. Milleson to public confidence, at the same time embodying some suggestions as to the conditions for others interested to gratify their desires in accomplishing what I have done.

My children passed to the Summer Land long before the medium was developed as an artist; he never was known to me, nor I to him, before this time, and I learn since, from personal acquaintance, that he had never taken lessons nor painted before being developed by his spirit-guides.

Being desirous of extending my gratitude to the artist capable of conferring so much happiness, M. Milleson is now my guest (by special request), where he will remain during July, and the first or second week in August. He will be pleased to receive and entertain parties interested in obtaining the features of their spirit friends, or visit families when so desired, for the accomplishment of said object. After the above specified time he proposes moving onward into Michigan, the banner State of Spiritualism, to meets the wants of those desirous of his services there.

ANDREW STONE, M. D.

Lung and Hygienic Institute, Bowery Place. Troy, N. Y., July 10, 1870.

"THE BIBLE IN THE BALANCE."

Rev. J. G. Fish, Author.

This work, the publication of which was announced several weeks ago, has come to hand, and fully realized our expectations. It is written with no attempt to display "well rounded periods or brilliant metaphors," but contains solid facts, cogently expressed, and admirably adapted to supply a demand that now exists. It is really a valuable work, one that will immortalize the name of the author, and sound his praises everywhere, for it will have an immense sale. Speaking of the EXTRAVAGANCE, INCONSISTENCIES AND SELF CONTRADICTIONS OF THE BIBLE he, says:

"It is said, Gen. 6 5, 6 7, "And the Lord saw that the wickedness of man was very great in the Earth, and that the imagination of the thoughts of his heart, was only evil continually. And it repented the Lord that he had made man upon the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created, from the face of the earth, both man and beast, and creeping things, and the fowls of the air."

Here God gives as a reason for sending this destructive deluge of waters, *the wickedness of man*; but, in the 8th chapter, 21st verse, we hear the same God saying, when he smells the odor of the burning flesh upon the post diluvian altar, "I will not curse the ground any more for man's sake for the imagination of man's heart is evil from his youth." Here God is represented in the former passage, as destroying man on account of his wickedness, and for the same reason pledging himself in the latter, not to do so again. Are both these statements literally true? It is impossible for the mind to receive them as such. They are absolutely contradictory. In numbers 11. 31, we are told of an enormous shower of quails, "brought up from the sea by a wind, that went forth from the Lord." By a careful calculation there could not have been less than 5 000 000 000 of cubic yards of these birds, sufficient to breed, by putrefaction, a pestilence that would have swept off the entire nation in a single week. Or if the reader prefers another calculation, and one more modorate, let him take the amount gathered. It is said in verse 32, that "the people gathered the quails, and he that gathered the least had ten homers.' Suppose by an average we allow fifteen homers to each individual, we should have 140 bushels, or about 46 barrels of quails to each individual in the Hebrew camp, a quantity that no God, or man, of common intelligence, would have thought of sending at one time. And they came 'from the sea.' How was this possible? Quails do not inhabit the sea."

In Judges 14. 4 we are told that Samsom went and caught 300 foxes, and turned them tail to tail, and put a fire brand in the midst, between the two tails, and let them go into the standing corn of the Philistines to set fire to and consume it. Whatever may have been the skill and expertness of Samson as a hunter of foxes, it is not possible he could have caught so many in one locality. Foxes are never so plenty as that. There are probably not so many foxes in any one of the New England states; and, besides, the foxes would naturally have taken to the woods instead of the fields, as soon as let loose. In the same chapter, verse 8, we are told that Samson smote the Philistines "hip and thigh with a great slaughter." Is it possible a single man could commit any great slaughter in an army of thousands against him? Verse 15 tells us he found a new jaw bone of an ass, and taking it in his hand, slew a thousand men, and looking exulting about, God smiling on him the while, and well pleased with the slaughter, he exclaims, with a feeling of savage triumph, "Heaps upon heaps, with the jaw bone of an ass I have slain a thousand men." He is weary, but not so much weary as thirsty, and God cleaves a hollow in the gory bone, and water gushes forth, and Samson drinks, and 'his spirits come again, and he revives." No miracle is intimated here by the Bible, yet the whole account of this man and his superhuman exploits lacks historic certitude. Is it true that the three condemned Hebrews were thrown into that furnace, heated seven times hotter than it was wont to be? "Impossible," says the chemist, "multiply the degree of incandescence by seven, and the whole contents of the furnace, men and all, would have flown off in a state incandescent vapor.

Science demonstrates this statement to be true, and hence as a history, the Bible statement is not reliable. Whatever may have been God's protection of his favorite worshipers, the fuel of the furnace could not have been retained under so great a degree of heat. Did Jonah really live three days in the stomach of a fish, and escape by ejection unharmed? Did Jesus feed a multitude of at least ten thousand, on an amount of food scarcely sufficient for a dozen? Did those demons leave their usurped human habitations, and tabernacle in the organisms of swine, and drive them into the sea? The Bible asserts that all these things were done, but their historic certitude is wanting.

In Num. 31, God is represented as directing Moses to war against the Midianites, and he does so, slays a large number of them, and takes their flocks and herds, with the women and children, whereupon God, by Moses, commands all the mothers with the male children to be slain in cold blood, but all the virgins to be given over to a fate worse than that of death.

Such an act as this, would, if perpetrated by any modern nation, call down the vengeance of the entire civilized world, and well it might, yet the Bible represents it as God's doings, and a portion of the females were devoted to the uses of his altar. The whole number thus saved, was 32, 000, and 32 sacrificed.

This story is not only improbable, but absolutely blasphemous. It charges upon God, not only the crime of cold blooded murder of helpless women and innocent children, but the still more heinous offence against humanity, the sacrifice of female virtue and purity upon the polluted altar of uncontrolled passion and unsanctified lust. In all candor and sincerity of soul, did God direct that horrid cruelty?

In Leviticus 35. 44, 46, is recorded God's provision for slavery. The Jew is not to be ruled over with rigor, nor for a longer term than seven years, unless a new contract of servitude is entered into, but of strangers, they may buy for themselves and their children, and they shall be their "*bond men forever.*" This law has never, according to the Bible, been either modified, abrogated or repealed. How could it be? Slavery is made a perpetual and an eternal institution, by a single act of legislation on the part of God. Is it true? Then the Union men of the north, fought against an instution of heaven when they poured out their blood upon southern battle fields to free our nation from the curse of human slavery. The Jew had even a wright to kill his slave, not suddenly, but if he lived a day or two after the blow, he should not be punished, for "he is his money." (Ex 21. 21.)

The Bible represents God as jealous and revengeful, (Exo. 30. 5). "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of them that hate me." David, the man "after God's own heart," in the 109th Psalm breathes out the most terrible imprecations against his enemies and their unborn children, (verse 9), "Let his children be fatherless, and his wife a widow." "Let his children be continually vagabonds and beg; let them seek their bread out of their desolate places," (verse 10) "Let there be none to extend mercy to him, neither let there be any to favor his fatherless children," (verse 12). Did God approve of that prayer? He certainly did according to the Bible, for David was "a man after God's own heart," and never did but one thing that God did not approve of, and that was in the case of his brother's wife. Is it true that God is subject to the weakness of jealousy? That is a human weakness, and always arises from a feeling of inferiority, which is not consistent with the character of an infinite being. Is he so unjust as to visit, except by the law of hereditary descent, the sins of the parent upon the child?

We may read that this is so, but can, and does the mind recieve it as a reality? If not, then as the statement of a fact, it is not reliable. It is a fact that some of the psalms of David express the highest and holiest sentiments and emotions of the soul, the most exalted imagery and the truest touches of poetry, for which the author might, with propriety, claim inspiration; but when it is claimed that God inspired the sentiment of the psalm referred to, the statement strikes the mind as a blasphemous error. Such opposite streams of bitter and sweet waters may flow through the same lake, but they can not proceed from the same fountain. Is God infinite? So all men believe, and so the Bible is supposed to represent him; yet in (Gen. 3. 8) we are told that God "walked in the garden in the cool of the day," and further on, that, not finding Adam and Eve as he expected, called to them, whereupon they produced themselves. It may be claimed that he saw them all the time, and knew where they were. But this cannot be, for the Bible expressly asserts that they *hid themselves from the presence of the Lord God amongst the trees of the garden.* It is no use to shuffle the language; it evidently means something, real or imagined. If the former, then there was a *finite being* which Adam called the Lord God. It the latter, it matters little or nothing what it means. In Gen. (18. 21), God is represented as saying, "I will go down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know." Here is an acknowledgment of God that he had heard something quite directly about Sodom, and from the reliability of his informant, he thought it best to investigate the matter personally, and hence does so, and does it as a man; for, in verse 2, we are told that he appeared as one of three men, and he was so very like a man, that the old patriarch did not hesitate, the disguise of flesh being so complete, to call him a man. That Abraham had further reason for calling him a man, is evident from the statement in the eighth verse that he "stood by them under the tree, and they did eat." As an evidence that Abraham he knew him to be God, his calling him Lord in the familiar conversation by the way, after the rustic meal, and the tacit acceptance of the title on the part of the divine partner in the conversation, is abundant proof. The question is, '*was God there, or was he not?*' The Bible says he was, and that he used the language quoted, and that he did eat of that calf and of those cakes. '*It is not true*, and such a representation of the God of the whole universe must be regarded as entirely incorrect."

We know of no work that contains such a vast amount of useful information, readily comprehended, leading the mind into the channels of truth, and rendering the vision clear on matters heretofore "badly mixed," as the "Bible in the Balance." All should read it, and become familiar with the beautiful truths it presents. There is no point of interest to the thinking, investigating mind, that the author has left untouched. Science, History, and Logic were combined by him, in presenting a work that the world needed, and for which its liberal minds will ever hold him in grateful remembrance.

For particulars in regard to price, see advertisement in another column.

HENRY C. WRIGHT.

By Sada Bailey.

Henry C. Wright, as some one remarked of Charles Dickens, is now the property of the world; therefore we suppose that all are privileged without fear of personalities to speak and write of him as we desire.

True and brave reformers are not generally understood or appreciated during the labors of earth-life; but when their precious dust is laid within the silent tomb, then is society's heart inspired with solemn reverence to eulogize the sacred dead. But for one, I can thankfully say that my praises for this faithful veteran, were as earnest mid the persecutions of his life as now.

From a little child the language of my heart has been, "How true and beautiful is his great soul of love."

He was indeed the children's friend; and we all could say of him in the language of the poet, "To know him was to love him; to name him was to praise." Sweet and soothing as angel whispers, fell his words of Christ like gentleness, when he talked to little children.

Pleasant memories ever linger with the retrospection of my childhood days, and bright is the golden link which, in happy thought, bids me be a child again, enjoying the pure and buoyant pleasures of one of his "children's picnics." How quietly we sat and listened, as he poured forth the words of truth and duty, and when the play hour came, how joyously we gathered round him, each one eager to grasp his warm loving hand, and now as I write these lines, tears of sorrow fall thick and fast when I think, that, mouldering in the grave, is that friendly hand which I shall never grasp again. Oh! yes, dear friend, I shall grasp thy hand again. When this form, upon whose brow already lingers the furrows of care and trial, is like thine, sleeping 'neath the sods of the valley, when my soul like thine, is born again into the realms of spirit life then shall I meet thee as joyously, and love thee as purely as in the innocence of my childish heart.

As in my childhood, I stood by him through his persecutions as an abolitionist—so in my girlhood I plead for him through his persecutions, while promulgating his views upon *Soul Marriage.* Thus in my womanhood and through my life may I live true to that spiritual love of harmonious marriage, and when my earthly pilgrimage is ended, join with him and angel hosts to labor on in the cause of humanity, guiding and influencing human souls to obey the higher law—the law of nature and of God.

Laporte, Ind.

GARRISON'S IDEA OF SPIRITUALISM

As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick and imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical. Our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.

UNIVERSALIST BELIEF.

By J. L. Porter.

BRO JONES:—The question of spirits returning to earth and giving their thoughts to mortals through the various media of our time, has brought out this saying from our universalist friends: "You do not agree among yourselves as believers, and the spirits teach diverse doctrines, etc. As the Universalists are all schooled in the same word of God, and sent out to preach the same to unbelievers, they, of course, agree upon all essentials. Let us examine some of their sayings. D P. Livermore says on page second of his belief. We believe in the bible. We accept the scriptures as the word of God, and consequently as an authoritative standard of religious instruction, to which we constantly appeal. We believe in the divine authenticity of the bible, and in the superiority of its ethical and doctrinal teachings, and in the power and adaptations of its truths to enlighten the human mind, to elevate the race, purify the heart, and bring man into the ways of virtue, and reconcile him to God. Page 3rd.—We believe in Jesus Christ as the son of God and saviour of the world. Since we believe in the unity of God and not in the trinitarian hypothesis, involving three persons in the Godhead, we were the first christian church in America, to advocate the unity of God, and dissent from the common doctrine of vicarious atonement.

Page 4th. "While we do not believe that Christ was the Infinite God, we do not on the other hand believe that he was a mere man.—We believe in the scriptural doctrine of atonement. We do not believe in vicarious suffering, that Christ suffered the penalty of the divine law due the transgressor, to save man from punishment as the sacrificial theology teaches.

Page 5th. "Christ labored and suffered and died, that he might bring man to God, and effect this divine *reconciliation* of the soul, and not to appease the wrath of an offended God.—

Page 6th. "We believe in the doctrine of repentance, conversion and the new birth; not in the common acceptation of those doctrines, but in the christian and scriptural application of those terms."

So much for Livermore. He does believe the bible, and he does not, just as you please. Jesus Christ is not God, neither is he man. Query—What is he? He believes in the doctrine of atonement, and then he does not take him either way—there is his belief. Now, compare his belief with Charles Taylor, published in the *Northfield Enterprise*, in reply to the Rev. J D. Potter, that made an attack upon Universalism. We believe in one God, the Father. We believe in one Lord Jesus Christ, the Son of God and the Mediator between God and man. We believe in one Holy Spirit of truth and Grace, called the Comforter and Sanctifier, and that it is one with the Father and the Son, just as the true disciple is one with them. We believe in the bible, its inspired portions, to be the word of God,—the only authorized standard of doctrine, and the only infallible rule of faith and practice. We believe in the christian doctrine of the atonement, that God commanded this love to us in the death of Christ, and that he is in him "reconciling the world unto himself" Bro. Livermore does not believe the bible to be an infallible rule of faith and practice, but an authoritative standard to which he constantly appeals. It is or is not infallible. Pray tell us, ye wise Universalists, which is it? Was there an atonement made or not, is there a father and son, and comforter, and these three, one? Tell us truly about your faith. And least you may think the above is not a true representation of your doctrine, we will add Fletcher Wilson's ideas, published in the JOURNAL of June 11th.

Article 1st.—We believe that the holy scriptures of the old and new testaments contain a revelation of the character of God, and of the interest, duty, and final destination of all mankind. Remember, he says, that this article does not require us to believe in the plenary inspiration of the bible, neither do we, etc.

Article 2nd.—We believe there is one God whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"Revealed in one Lord Jesus Christ"—not in his own person or blood, but in his character and teachings. Here it is—did Christ labor and suffer and die to bring us to God, or will his teachings do it? Is the bible inspired or not? Tell us, ye wronged minds, something more about Universalism!

Speaker's Register.

Speaker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

HEREAFTER we shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes; and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by WORD AND DEED.

Let us hear promptly from all who accept this proposition and we will do our part well.

J. Madison Allen, Ancora, N. J.
O. Fannie Allyn, Stoneham, Mass.
Mr. and Mrs. F. W. Calkings, Trance, Test and Healing Mediums, will answer calls. Green Garden, Ill.
Harrison Augir, Charles City, Iowa.
Addie L. Ballou. Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL.
Dr. J. K. Bailey, box 394 Laporte Ind.
Rev. J. O. Barrett, Glen Beulah, Wisconsin.
Ettie Brown, Trance and Test Medium, will answer calls to Lecture Address: 128 West Washington street, Chicago.
Henry A. Beach, Spring Valley, N. Y.
J. S. Rouse, Casey, Ill.
Mrs Bell A. Chamberlain, trance speaker and test medium. Medford, Minnesota.
H. T. Child, M. D., 634 Race St., Philadelphia, Pa.
Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., I
Dr. H. P. Fairfield will answer calls to lecture. Address Ancora, N. J.
A. J. Fishback, Victoria, Missouri.
Rev. J. Francis, Ogdensburg, N. Y.
I H. Garretson, Richland, Iowa.
K. Graves, author of "Biography of Satan." Address Richmond, Ind.
Miss Helen Grover, Bloomington, Ill.
Joseph F. Hamilton, Bellaire, Iowa,
Thomas Harding, box 301, Sturges, Mich.
Samuel S. Harman, Goshen, Ind.
L. D. Hay, late of Huntsville, Texas, will answer calls to lecture,
Moses Hull, Hobart, Indiana.
Dr. Wm. M. Joscelyn, Lecturer
Address him in care of this Office, 189, South Clark Street
D. P. Kayner, M. D., Clairvoyant, Erie, Pa.
R. P Lawrence, Inspirational Speaker, Ottumwa, Iowa.
Mrs. F. A. Logan, care of Warren Chase, 827 North Fifth Street, St. Louis, Mo.
J. Mansfield, Inspirational Speaker and Healing Medium, Seville, Ohio.
Miss M. C. McClendon, Inspirational Speaker, Rock Island, Ill.
P. C. Mills, Riverside, Maine.
Dr. G. Newcomer, lecturer, 288 Superior st, Cleveland
Mrs. S. A. Pearsall Inspirational speaker, Disco, Mich
Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C.
J. S. Mculsby Esq, Vancouver, Washington Territory.
Harriet E. Pope, Morristown, Minn.
Dr. P. B Randolph, 89 Court St., Boston, Mass.
Mrs. S. A. Rogers, inspirational speaker. Address in care of A. J Grover, Rock Island, Ill.
Warren Smith, Elexandria, Madison Co., Ind.
Job Smyth, Hallsport, N. Y., will answer calls to lecture
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Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn
Benjamin Todd, Portland, Oregon.
Mrs. Benjamin Todd, Inspirational Speaker, Portland, Oregon.
M. M. Tousey, Lake Mills.
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Dr. Samuel Underhill, Tonica, Ill.
J. William Van Namee, Trance Speaker, Elmira, N. Y.
Mrs. M. J. Wilcoxson, inspirational speaker. Address Care of Religio-Philosophical Journal, Chicago, Ill.
E. V Wilson, Lombard, Ill.
A. B. Whiting, Albion, Mich
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Mrs. E. R. T. Trego, Trance and Test Medium, will answer calls to lecture. Oil City, Pa
E B. Wheelock, Blairstown, Iowa
W. Bush, 99 Madison street, Chicago.
Mrs Fanny Wheelock, Medical Clairvoyant, Blairstown, Iowa.

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CHICAGO, OCTOBER 15, 1870

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☞ Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

☞ All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

A Search After God.

Views of the Bible Characters—The Negro and Watch—Conditions of our Existence.

Lost! Are we lost amid this interminable conflict of opinion,—this strife of ideas,—and do we feel like relinquishing our Search after the Divine Architect of the Universe? Not yet! Still resolute, still unflinching, we will prosecute our search, continue our investigation, and endeavor to unveil the true character of that Being who has heretofore evaded the closest scrutiny of mortals.

In the traditional past, dim with ignorance, superstition and licentiousness, a rude class of people, whose conceptions of things were not comprehensive, and whose minds would bear no more comparison with those of the present day than Gulliver's Lilliputians would with the Cardiff Giant, worshiped what they supposed to be a personal God.

At one time God is represented as saying, in Exodus 33: 23, "I will take away my hand and thou shalt see my back parts." In the 11th verse same chapter, it is stated, "The Lord spake to Moses face to face, as man speaketh to his friend." In Gen. 2: 9,10, it is distinctly declared that God called unto Adam, and said unto him, "Adam, where art thou?" In Gen. 32: 30, it is boldly affirmed, "I have seen God's face, and my life is preserved." In Isaiah 6: 1, the assertion is made, "I also saw the Lord sitting upon a throne, high and lifted up." In Ex. 24: 9, 10, 11, we find this: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. They saw God and did eat and drink."

These statements on the part of the Bible, are entitled to about as much credit as the account by a novelist in some romantic story. Why a large portion of earth's children should believe that those distinguished men of traditional times actually saw God,—receiving their word therefor,—we cannot explain, while if any one should declare at the present day that they had seen and conversed with him no one would believe their statements. The children of earth are strangely constituted. They crystalize Gods to suit their own conceptions, and worship just as the ancient Mexicans did the sun, or the bigoted Israelites a golden calf.

Beneath a large palm tree in Africa reposes a Congo Negro. How dark his skin; how thick his lips; how crispy and wooly his hair; what a fiendish expression on his countenance! His teeth are like pearls, and the white of his eyes presents a strange contrast to his black skin, and when he laughs, it puts us in mind of the anaconda that has opened its mouth to lave the life-blood from one of the victims of its strength and malice. He is chief of a large and powerful tribe, and wields his power with a remorseless hand. He is a monster instead of a man; an animal, instead of the "noblest work of creation," and a fit associate for the rhinoceros or alligator, instead of intelligent beings. Well, he has murdered a missionary, and has just arisen from a meal, composed of his liver, kidneys, lungs and blood! Ghastly, horrible spectacle! A human being laying his tongue in the life-blood of a missionary, and eating his flesh with the satisfaction that a gormandizer would a piece of beefsteak! A cannibal is he? He belongs to a class of people, the Bible states, that originated from that miserable old debauchee, Noah. As he rises from his feast, licks his thick lips with his serpent-like tongue, and pats his beastly stomach, with its precious life-blood and flesh of a human being, he is the very embodiment of a [illegible] ... trophies too numerous to mention, are the result of his success. He adorns his person with them, and in his wild enthusiasm he dances and sings, and enjoys himself in his rude way. But all at once he takes from the missionary's pocket a large silver watch; it ticks, and in the excitement of the moment he drops it! The hands move! the tick, tick, resembles a little insect that frequents his hut, and he thinks it an animal—comes to the conclusion that it is really alive. Finding that it will not bite or sting him, he carries it to his hut and exhibits it to his followers, as one of the most wonderful insects in existence. On the following day the watch runs down, the ticks cease, the hands refuse to move, and the poor Negro came to the conclusion that the animal was dead! And he dissected it just as Agassiz would an insect from some foreign coast.

The American Indians took the Spaniards for gods, because they made use of gunpowder, and rode on horseback, while their ships they regarded as huge birds. The inhabitants of the Island of Terrian, having no knowledge of fire, before the arrival of the Europeans, took it for an animal which devoured wood. These are strange notions, yet none the less true.

After God's communication with Abraham, it is said in the 17th chap., 22nd verse of Genesis, "And he left off talking with him; and God went up from Abraham." Now, we would like to ask how an Infinite God,—omnipresent,—can leave Himself. "If He is omnipresent, He can leave no one. "If he departs from a certain locality," He "leaves Himself there," for He is omnipresent. If He leaves Himself, how can He go up from anybody? The idea is too ridiculous to require a moment's notice. God never talked with Abraham and never will. The moment he becomes local in character, He ceases to be Infinite; besides, the very language subsequently used, gives us good reasons to believe that Abraham never communed with God—never had any communication from him.

"And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door, in the heat of the day.

"And he lifted up his eyes and looked, and lo! three men stood by him, and when he saw them, he ran to meet them from the tent door, and turned himself toward the ground."

Here is an admission on the part of Abraham that the Lord who appeared, consisted of three men, and he held conversation with them, calling them Lord. In all other cases, we have as good reason to believe that he simply meant ministering spirits who had assumed a material form, and came to earth for the purpose of holding communication with him. In all this conversation, the Lord talks like one who possesses the ordinary capacity of mortals; never for a moment hinting that He is all-powerful. He says in Genesis xviii: 21, "I will go down now and see whether they have done altogether according to the cry of it which is come unto me, and if not, I will know.

The idea of God talking in the manner indicated above, is absurd. It would sound well for mortals to talk of going down or going up, but for a God, who is omnipresent, to talk in such a manner, it looks exceedingly ridiculous. If any one ever communicated with Abraham from the Spirit World, it certainly was a spirit, endowed with capacities, perhaps, far superior to mortals.

Now these ancient Bible characters, no doubt, were honest in their statement that they had seen God, yet they were as sadly mistaken as the Negro who thought the watch an insect.

The Negro who believed the watch a large insect; the notion of the savage in the Island of Terrian, who thought fire an animal that devoured wood; the Indians who believed Columbus was a god and his ships huge birds; and Moses, Isaiah, Adam, Aaron, Nadab and Abihu,—Bible characters who *knew* that they saw God,—all belong to one class of illiterate rabble, that do not know what they are talking about.

The Negro could be easily taught that the watch was not an insect, and the Indian convinced that fire was not an animal, or a ship a huge bird, but the Orthodox Churches are so obstinate in their ignorance, and so contemptibly foolish in their worship of traditional narrative, that they still believe those Bible characters in their statements in reference to the existence of a God.

In the discussion of this subject, we look upon the human mind as a tree that sends out shoots and branches in every condition of life, and while enlarging its field of supply for itself, it is enabled by its fruits to be of more benefit to humanity.

The mind when searching for God should send out messengers in every conceivable direction, and bring back reports therefrom,—benefit humanity by stating what the eye hath seen and ear heard.

Humanity to day is lost, as it were, in the vast gulf of speculation, and they desire to know whether *fate* rules with an iron sway or not. They know they are *forced into, through*, and *out of* the world, and thus far they can be readily convinced that inexorable fate governs with an iron hand.

Well, what does this establish—the existence of a God? Just think of it—these three conditions applied to every human being, and from which a lesson can be learned.

1st—*Forced into the world.*
2d—*Forced through the world.*
3d—*Forced out of the world.*

These are three laws that exist that are inexorable in their nature and action. Now if these conditions were not arranged by an overruling Providence, or by the inherent action of law, then the first man *forced* himself *into, through* and *out of* the world, and he is the only free agent that ever existed.—

These three conditions are in accordance with law. Which were first, man or the laws that created him? If man, then he came into existence without a cause. If law existed first,—blind law—could it originate intelligent beings? If such is the case, man is a product of law, hence [illegible] ... flower on the tiny stalk. Nature's laws don't think. The lightning's flash is not a radiant smile of the Infinite, neither is the thunder, roar an expression of his anger; nor does he cry, as a certain class once believed, when it rains.

Well, by and by we will unveil God,—not in the manner that many of our readers expect. Behind this din and discord that pervades the human family, is a beacon of light the radiations of which beckon us on into other fields and the realization of grander truths. Behind us is a world of contention, war, strife, internal discord, licentiousness and crimes of all shades, while beyond we catch a glimpse of those things which reveal the greatness and grandeur of the universe.

Mormonism in Utah.

The condition of Mormonism is graphically described by a correspondent of the New York *Tribune*. A great change is now being made in Utah, and the time is not far distant when Brigham will lose the power that he now exercises over his followers.

"A few years since it was impossible for a person to reside in Great Salt Lake City for a single week and express an opinion against Mormonism or Brigham Young,—one and the same thing, in fact,—but those times have gone by. Men professing belief in the Book of Mormon, but opposing polygamy and all other "innovations" on the "ancient faith" not only live there undisturbed, but even hold meetings and pass resolutions denouncing the acts of Brigham Young and the Council with impunity. Little by little the faith is becoming modified, and the hold of the rulers of the Church upon the people is becoming weakened. Mormonism is still a living faith, but it has culminated, and unless the old fanaticism is rekindled by the flame of unwise and unnecessary persecution, it will die out slowly but surely, as a fire burns out, by the exhaustion of material on which to feed. I find that the "Josephites," as the followers of young Joe Smith are called, are just about holding their own,—not gaining rapidly, at any rate; while the new schismatics, denominated the "Godbeites,"—after their founder,—are, at least, doing enough to seriously annoy, if not actually alarm, the followers of Brigham. The Godbeites hold that the Book of Mormon is an inspired work, and entitled to full belief and reverence as such; but they go further, and insist that there is no warrant for polygamy, and that there is truth in all religions, or, in other words, that no single religion contains all the truth. They claim that Mahomet was a pure, upright, holy man, who really believed in his mission, and effected a great reform, and advanced the cause of truth in his day and generation, and is, therefore, entitled to be considered a benefactor of mankind, as was also Swedenborg and many other reformers. They say that it is the heart, not the creed, that makes men good or bad; in fact hold very similar doctrines throughout to those so boldly put forth by Altamirano and his associate free-thinkers in Mexico at this time, and occupy nearly the same position to the Church of Utah that the Mexican free thinkers do toward the Church of Rome. I am informed that several of the professors of the new faith have "brought forth fruits meet for repentance," commencing by putting from them their wives, save their first, dividing their property with the discarded supplemental helpmeets; and I know one case of the kind among my personal acquaintances."

Mrs. A. H. Robinson.

This excellent medium, under the direction of her spirit band, continues to give tests and prescribe for disease with unparalleled success. The advice that the spirit intelligences give through her in relation to business, always proves satisfactory to those seeking it. Her success in the treatment of disease has been truly remarkable, and her charges are within the reach of all. Those suffering from any bodily ailment should consult her at once, and obtain relief.

Another Witness.

A Writer in the *Sunday Morning Gazette* expresses his views of Spiritualism, after visiting one of the seances of Dr. Slade, as follows:

"Now I *know*—do not *believe*—that 'if a man die he shall live again.' I know that on last Wednesday, at the rooms of Dr. H. Slade, 906 F street, in this city, with heaven's sunlight shining fully into the apartment, with the window up, in the full possession of all my faculties, and my senses reveling in the delights of the natural elements and forces,—that while Dr. Slade and myself sat, joining our right and left hands on the table, and the other right and left jointly supporting a slate, on which lay a tiny splinter from a slate pencil—that on that slate, while thus held, without any possibility of collusion or fraud, was written intelligent and pertinent sentences; that physical objects were moved without the personal contact of human beings in the body; that the accordeon was played, both under the table and without, and clear up under his left arm; that hands touched and handled my person, while both the Doctor's hands were engaged, and in plain sight; that the touches of the hands were as gentle as those of a prattling infant, and strong, like the robust man; all this and more I know, as well as I can know anything through my natural senses. Why, then, I repeat, should I doubt?"

J. B. W.

"A Feast."

P. P. Parker, of Parkersburgh, Iowa, writes: "I must have your JOURNAL. The 'Search after God' is worth a year's subscription, and the whole is 'a feast' of fat things well defined."

☞ Mrs. Horton lectured at Crosby's Music Hall on Sunday last, to a small but appreciative audience. She lectures again on Sunday next.

Notice.

Owing to the absence (unavoidable) of the person having our mail list in charge, *the credits* of those sending money for renewal of their subscriptions, and for new subscriptions, will not appear so soon by two weeks as they otherwise would. It is better to suffer this delay, than the mistakes that would occur by substituting an inexperienced person. Of two evils we choose the least.

Report of J. L. Potter.

TO THE SPIRITUALISTS OF MINNESOTA:—Through the RELIGIO-PHILOSOPHICAL JOURNAL, I send you my report for September, with an appeal to the delinquent Spiritualist of our State, hoping to stir up their pure minds by way of remembrance, that many subscribing to the State Fund at Fairbault, have not as yet paid up their arrears. The Annual Convention is near at hand. Our reports must be made up, and accounts settled, and unless you all pay your dues promptly, some bills must go unpaid. Let each person that has not paid their dues, consider as they read this, *that means me*, and come to Minneapolis the 21st of this month, with the stamps to settle your arrears, or send the same by some one that is coming from your place. Justice demands a settlement between yourself and the association, that they may start on the new year, even with the world at least. Please make an extra effort to raise the little due the association, and come prepared to encourage one another in the work. Come one, come all! for we are going to have a glorious time. Let each bring as good a time with them as they can, and as much of it as possible, and we will have a profitable meeting. Spirits friends will be there, ready to encourage in every good word and work that mortals may espouse.

REPORT

Whole number of lectures given, 21; expenses, $9 55; whole number joining association, 25; Places visited—Plymouth, Excelsior, Kingston, Hutchinson, New Auburn, and Shakopee. Amount in collections, $41, 16. At Hutchinson the church people raised objections to our lectures, that resulted in a discussion of four evenings with Mr Griffith, an Annihilationist, that ended in our favor. While at Hutchinson, at the house of S. A. Bunting, September 15th, I joined in marriage, Mr. David R Corlstbib, and Miss, Mary E Coffin—all of Hutchinson, McLeod Co, Minnesota.

At Excelsior, Mr Galpin, a Congregationalist leader came in one evening, and made some objections, but refused to meet us again—so the work goes bravely on, and Theology retreats at every attack. Before the convention, I shall visit Eden Prairie,—St. Paul, Stillwater, Sunrise Prairie and Taylor's Falls.

The above is respectfully submitted to the Spiritualists of Minnesota.

Shakopee, October 1st, 1870.

The Unfortunate.

Miss A. M. Corey, of Shortsville, Ontario Co., N. Y., writes Sept., 1870:

BROTHER JONES.—My father has been a subscriber for your paper, and thought much of it; but, on the 16th of this month, "he passed over the river," into that country of which he has long known so much about. He was a Spiritualist for twenty years or more, and death had no terrors for him.

He was a poor man, and leaves a poor man's legacy to his wife and daughter. In regard to the subscription, I do not know how much he is in arrears; but I am not able to pay any thing now, as I have to support myself and mother by my needle, and have a good many expenses to meet this fall. You will please stop the paper, and write to me in regard to the bill, and I will settle as soon as possible.

I regret to give up the paper, but necessity is now my master.

Yours truly,
A. M. COREY.

REMARKS.

DEAR SISTER:—You will consider the debt canceled. I will continue to send you the RELIGIO-PHILOSOPHICAL JOURNAL in the name of your beloved father—*free.*

Occasionally a brother or sister, who is blessed with plenty of this world's goods, sends us a few dollars for the benevolent fund,—the balance I take out of our own pocket, and replenish that fund for the benefit of the unfortunate. To send them the JOURNAL free, is a means of producing sunshine in our own souls, as well as in those to whom it is sent.

We hope those who have plenty, and to spare, will contribute means to our *Benevolent fund.*

The Journal.

The JOURNAL this week will be found "chuck full" of interesting reading matter. Brother Child gives some startling incidents connected with Spiritualism. "The Funeral Ceremonies of Henry C. Wright" will well pay perusal. Bro. Dowd gives us some "spice" in his "Rosicrucian Musings." Dr. Kayner, D. W. Hull, Dr. Fahnestock, M. Milleson the spirit artist, Sada Bailey, J. L. Potter, and others no less worthy, have their say. The Wilson and Haddock debate is, as usual, very interesting.

The JOURNAL is the only exclusively Spiritual paper in the West, and this week's number will be read with profit.

The Richmond Convention.

Forty five pages of the Report of the Richmond Convention comes to hand just as we are going to press. It will appear in our next. We have also a phonographic report of the addresses of Mrs. Addie L. Ballou and Mrs. Warner, made there, which will appear soon.

Professor William Denton.

This eminent lecturer is the author of two pamphlets,—one "The Irreconcilable Records; or, Genesis and Geology;" and the other, "Orthodoxy False, since Spiritualism is True." The first is a pamphlet of eighty pages, and from the title the reader can judge of the nature of its contents. Genesis and Geology are compared with a master hand, the discrepancies between them pointed out, and made so apparent that all can understand. The latter pamphlet is somewhat smaller, containing twenty six closely printed pages, but none the less interesting to the general reader. Professor Denton stands high as a Scientific man, and his works, on whatever subject, will be read with special interest.

DYSPEPSIA, its Varieties, Causes, Symptoms and Treatment by Hydropathy and Hygiene. By E. P. Miller, M. D.

This is a very valuable little work, of about one hundred pages. The author is well known, both in this country and Europe, as a highly successful Practitioner and Popular writer. In this work he gives the Causes, Symptoms, and Treatment of Dyspepsia in complete detail, so that any one can comprehend it. We bespeak for it an extended circulation.

Miller, Haynes and Co, 41 West twenty sixth Street New York. Publishers.

Personal and Local.

—Cephas B. Lynn, during October, will be on the line of the Michigan Southern R. R., from Toledo to Chicago.

—M. S. Day writes from Watertown, New York, that the seances of Charles H. Read, medium for physical manifestations, have been a complete success. Mr. Read will soon be in Chicago.

—Thanks to the friend who sent us the Du Quoin *Tribune*, containing items of interest.

—C. Fannie Allyn is now in Kansas City, Mo. speaking to crowded houses. She alludes to this, her first visit to the West, as having been very pleasant. She is willing to delay her departure therefrom awhile longer, if any other societies, South or West, desire her services. She remains at Kansas City during October; lectures in Cincinnati in November. Address her at these places. Please inform us of the incidents of your travels. Our readers take an interest in you, and desire to know what you see, say and do.

—Thomas Gales Forster's lectures in Washington were a success. The *Gazette* says that he presents his subjects "with a power of thought, a reach of mind, and a beauty of language that can seldom be heard."

—Our sister, Mary L. Millspaugh, of Joliet, in renewing her subscription to the JOURNAL, says:

"I should hardly know how to get along without it now—its social cheery columns are like the genial face of a dear friend. Long may you live to keep the hungry, starving souls in mental food."

—J. Fleming, of Champaigne, Ill., says that a test medium would do good in that place, and hopes that such may be induced to give them a call.

—The mean, contemptible, hellish, unchristian, monster like, puritanical, praying bipeds of Detroit, who prevented a young girl from reforming who had erred once, have been rebuked by Robert Faulkerson, of Elkhart, Indiana, who offers the girl a home, saying, as an inducement, that his wife "never scolds," and that he will treat her as one of the family.

—K. Graves, of Richmond, Ind., is in the field again, as a lecturer. He wants to hear at once from all parts of the West. He says, "I have already many unfilled calls from Ohio, Indiana, Iowa, Illinois, Kentucky, and Missouri. Having lungs that never tire, and a voice that never grows weak, I desire an arrangement by which I can speak once or twice a day during the whole winter season." He will accept the appointment of State Missionary, to collect funds and lecture. Set him at work. Let us hear from your field of labor, Brother Graves.

—Dr. E. B. Wheelock is again in active labor. He has been suffering for some time from a severe attack of inflammation of the eyes, but has now recovered, and proposes to march with the moving columns in the grand work. He has been speaking in Poweshiek County, Iowa, and has created a great deal of interest there. He proposes to go South through Missouri into Texas.

—A correspondent writing to the BANNER says that "there is in Boston a remarkable physical medium by the name of Frank Cummings, who is at present working as a mechanic, but whose powers, as shown, are beyond suspicion, though his seances are held in the dark. The manifestations occurring in his presence are similar to those witnessed at the seances of the Davenport Brothers, and others."

—Mrs. Lydia A. Pearsall gave two discourses at Algonquin, Sunday, October 9th. On Sunday, the 16th, she lectures at McHenry. She will lecture evenings, as the friends of the cause may desire. Keep her employed, friends.

—Mrs. Clara A. Field desires to make engagements for the fall and winter in Massachusetts. Societies desiring her services as a lecturer, will please address her at Portland, Me., in care of J. W. Mansfield, Esq., until further notice.

—It is said that the Jews in the City of New York are opening schools on Sunday to keep their children out of evil associations, and from being demoralized by a day hitherto to them one of purposeless leisure.

—Mrs. Fannie T. Young, trance speaker, will accept engagements for a few weeks to lecture evenings and Sunday in Maine, prior to her visit to the West. Address her care of Dr. H. E. Coburn, Stafford, N. H.

—Thank you, brother, for that copy of the *National Democrat*, published at Mineral Point, Wisconsin, containing an item in reference to a "Clerical Lothario." These items are essential when the orthodox allude to the immorality of Spiritualists.

—Dr. R. P. Fellow, who has been located at 706 Arch street, Philadelphia, healing the ills of mortals by the aid of his spirit band, will soon take a tour Westward. We hope he may receive a cordial welcome.

—Miss Lottie Fowler, of whom we have frequently spoken, is still holding seances at Fontine, New Haven, Connecticut. The *Evening Register* says:

"At the best she is a strange girl, and after one has contributed what he can afford to foreign missions, and settled his conscience with the treasurer of the Orphan Asylum, if he has anything left, he can get two dollar's worth of cabalistic lore, and be made to recall some of the strangest events of his life, by calling upon Miss Fowler at any hour between ten A. M., and ten P. M."

—Mrs. Horton, of Vermont, an able and eloquent advocate of our cause, gave us a fraternal call a few days ago.

—Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake.

—S. McElvain sends five dollars on subscription, but fails to give his place of residence, hence we cannot place it to proper credit until we hear further from him. If our friends would be more careful when writing on business, it would save them the trouble of writing a second time.

—Dr. R. R. Roberts will heal the sick by animal magnetism and the Swedish Movement Cure, at the Revere House, Salt Lake City, for thirty days, commencing Oct. 1st, 1870.

—D. W. Hull spoke at Covington on Sunday last. He is an active laborer and is doing good. He soon goes East again, and we recommend him to our Eastern friends, as one of our most able advocates. His article, on another page of our paper, will be read with special interest.

—Brother P. P. Parker writes to us that E. V. Wilson has been at Parkersburgh, and that his lectures were enthusiastically received.

—Passed to the Spirit World from Newport, R. I., on the 9th of September, 1870, Dr. John C. Grinnell, in the thirty-ninth year of his age, after a life of physical suffering, caused by the malpractice of physicians in his early years, by which the joints and tissues of his system became so impregnated with mercury, that even the host of spirit friends with whom he was in close and almost constant *rapport* for the last fourteen years of his life, were unable to restore him to health.

—Brother F. A. Crane speaks in high terms of the efforts of Brother Asa Warren, who has been lecturing to the good people of Cedar Falls, Iowa, the third Sunday of each month during the year. He says that, "with Brother Warren, it has not been the delivery of a few well-prepared and oft-repeated lectures, constituting the entire stock in trade,—but with a thorough knowledge of the philosophy, a just perception of the true incentive to action, and with an intimate acquaintance with human nature, he has at each address led us into new fields of thought, and higher up the plane of being."

—Brother C. C. Colby, of Carthage, Mo., writes to us, "we are building a very fine school house at this place, costing when finished, about thirty thousand dollars. Our house will be ready to commence school about the middle of December. Now, we want a first-class teacher to take charge of this school, at about one hundred dollars a month. We do not want a sectarian or an old fogy—we want a liberal man, and one who is up to the times as an educator—strictly moral and temperate. None but those of first class talents and education need apply."

—Brother Wm. F. Williams writes to us, and alludes to the fact that he can by closing his eyes, see Indians and other classes of people. The probability is that he is clairvoyant.

—Dr. J. K. Bailey is at present laboring in the vicinity of Harrisburg, Pa. He spoke at Mechanicsburg, Pa., on the 18th inst. Keep him busy, friends. Address him at Elmira, N. Y.

—Mrs. M. J. Wilcoxson has been creating quite a sensation East. A paper published at Waverly, N. Y., speaks of her as follows: "Mrs. M. J. Wilcoxson, of Chicago, Illinois, delivered three lectures in Exchange Hall, on the subject of Spiritualism. The first lecture on Friday evening was on "The Angel Ministry." But few attended, a circus being in full blast at the same time. The second, on Saturday evening, on "The Origin and Nature of Evil," was well attended. The third, on Sunday afternoon, on "The Origin and Destiny of Man," was also well attended, and all were listened to with the most profound attention. She spoke in the trance or unconscious state, and stated before commencing her lectures, that they were not emanations of her own mind, that she made no preparation whatever with regard to them. She invited persons present to select subjects for her lectures if they desired, and also invited criticisms and interrogations at their conclusion, but none were offered. At the close of the evening lectures, she described spirit beings present, some of which were readily recognized, others not. Whatever may be thought as to the origin and source of these lectures, all present must agree that they were of the most pure and exalted character; deeply profound, clear, concise, logical, beautiful. Those who remained away through fear of Mrs. Grundy, missed three of the most thrilling and soul stirring lectures ever delivered in Waverly."

—Dr. J. P. Cowles, of Ottawa, Ill., announces himself as ready to take the lecturing field. He says:

"From nearly eight years' study and observation I have become thoroughly convinced that no subject has a higher importance for the present and future well-being of the races than the "Human Temperaments," when applied practically to character, conjugality and parentage, and I intend, during the coming winter, to spend some time in expounding its principles. I intend to make my lectures self-sustaining, but hope to receive the encouragement of the friends of progress, either from engagements or co-operation."

We believe Dr. Cowles to be master of his profession, and hope he may meet with such encouragement as shall warrant him in pursuing the course indicated.

—The Reverend John Moore, of Philadelphia, sends us the following challenge:

"Believing fully that modern Spiritualism consists mainly of fraud, witchery and demonism, and that it is the most dangerous form of infidelity, I am ready to do what I can to expose it, and to counteract its evil influence. I am prepared to deliver lectures on this subject, and on the harmony of science and the Bible, and I hereby challenge any of the accredited advocates of Spiritualism to hold public debate, at such times and places as may be mutually agreed upon. Any desiring to secure lectures, or to accept this challenge to debate, can communicate with me at 1565, Alder street, Philadelphia."

The gentleman who makes the above challenge, is a Pennsylvania minister, was editor of the *American Guardian* for three years and is an able man. He debated with Reverend J. G. Fish, in Philadelphia, last winter.

—The name of our Brother, J. L. Potter, is made to appear J. L. Porter, in this week's issue. Mr. Potter is one of our most efficient laborers, and has done great good in Minnesota.

—Mrs. Julia B. Dickinson, late of Vineland, New Jersey, is now stopping at No. 148 Washington street, Chicago. She comes well recommended as a healing medium. The sick will do well to give her a call.

—Brother N. Kinney, of Waverly, New York, says that since Mrs. M. J. Wilcoxson visited that town and addressed the people, they are getting somewhat "waked up." He says:

"I am prepared to say that she is an able and excellent speaker, and a woman of noble qualities."

Mr. Kinney desires to learn the address of Charles Read the physical medium.

Amusements.

CROSBY'S OPERA HOUSE.

The fifth night of the opera season was a gala night. The opera was Meyerbeer's great work, "The Huguenots," and the house was crowded to overflowing in every part, with one of the most brilliant audiences ever assembled upon an operatic occasion in this city. "The Huguenots" in English, is comparatively new. The old Richings troupe, last season, introduced it to us at M'Vicker's for the first time, and some of the artists, Mrs. Bernard, Mrs. Bowler, and Mr. Drayton, who were in the cast then, appeared last evening also, and renewed their triumphs. It is hardly necessary to speak of them now, except to renew the praises we expressed upon that occasion. Mrs. Bernard's impersonation of *Valentine* is always effective, because she always infuses it with such an inimitable spirit and enthusiasm. Mrs. Bowler was in good voice, and sang her grand aria in the second act with fine effect.

AIKEN'S MUSEUM.

The "Unequal Match," and "Jonathan Bradford," are drawing well at the Museum. The house was filled last evening. Same bill to night.

M'VICKER'S THEATRE.

"The Hidden Hand," with Miss Annie Tiffany in the *role* of *Capitola*, is still on the boards at M'Vicker's Theatre.

DEARBORN THEATRE.

The Minstrels had, as usual, their little theatre crowded to the doors last night.

Philadelphia Department.

BY........................H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Does Mediumship Induce Disease?

Does Disease Induce Mediumship?

NUMBER TWO.

In our last, we spoke of the raps, which furnished the first reliable means of telegraphing intelligence from the spirit-world to this. These raps had occurred in all ages and with all human beings, but being irregular and incoherent, they were most generally unnoticed. It was necessary that they should be systematized by intelligence, and made to transmit this, before the world of mankind could be made to comprehend anything about them; therefore, it is not the rap, important as it is, but the INTELLIGENCE which lies behind it; and the same is true of all the manifestations that are doing the great work.

In other mediums, the power is manifested in the capacity to move ponderable objects, either with or without contact, and these have furnished similar means of communicating intelligence. Another form of physical mediumship, is the power of healing, a power which has been known and appreciated more or less in all ages of the world, and among all nations. There are two kinds of healing mediumship, one in which the individual gives off their own superabundant vitality to those around them. By a wise and beneficent provision in nature, all healthy living beings generate more vitality than they need, and are thus enabled to give off something to those around them. But the most powerful healing mediums are those who, in addition to this superabundant vitality, are made the channels through which powerful bands of spirits can transmit health and vigor to human beings.

We can only refer to two other phases of mediumship, namely, Trance and Inspirational. In the former, the spirit of whom we have spoken as the copartners in early-life, or some others who have been introduced by them, take entire possession of the physical body, and set aside for the time the indwelling spirit, using the organism almost as their own, without any consciousness on the part of the spirit thus displaced.

In Inspirational mediumship, the indwelling spirit yields consciously the organism to another, and becomes itself a listner and observer of what is going on. We shall now attempt to answer our questions as applied to each of these forms of mediumship. The first form; the beautiful mediumship of early childhood, neither produces disease, nor is it induced thereby. Nevertheless, the diseases of early childhood do produce wonderful changes in the mediumistic powers. In our own cases, a severe disease and heroic treatment changed the entire condition of the system, and established a mediumship which has remained over fifty years. The eruptive diseases incident to childhood, measles, scarlet fever, &c., are all calculated to change the mediumship, but the greatest care should be taken in early life to develop the physical powers.

Do the raps produce disease? No instance has come under our notice that would positively indicate this; but we know from observation and experience, that disease will produce this form of mediumship. We have met with several cases where the raps were only heard when the individual was sick—sometimes around the dying bed we have heard these. For many years we had the raps almost constantly, but during the last five or six years they have not occurred except when we have been very sick, and we have known others who have had them only when they were unwell. The same is true of tipping mediumship—it does not produce disease, but is modified by it. Does healing mediumship produce disease? Many persons take on, temporarily, conditions similar to those diseases. They are able to relieve, and if long continued and oft repeated, this may produce disease. We would not advise sensitive persons to continue to submit to these influences.

Many are not conscious of any suffering in treating disease and most healing mediums, who are reasonable and moderate in the exercise of their powers, find their physical health developed by it.

We believe that disease is frequently produced by ignorance of the laws of mediumship, and opposition to it, and resistance on the part of the medium is almost certain to produce suffering and disease.

We owe much to Spiritualism for the knowledge of these laws, and if we as Spiritualists were faithful, we might save much suffering of the mediums.

It is highly important that mediums should always exercise as much care as possible over their health, because their conditions render them extremely susceptible to suffering. Too much devotion to mediumship is often injurous, especially in the earlier developments of it.

Spirits are not always wise and judicious in regard to this; neither are mediums. There is no means of enjoying higher health or more perfect happiness than by proper mediumistic development, which results from the harmonious and beautifully rounded unfoldment of the entire system.

This is the means by which natural mediumship will be evolved, and not by those hot-house growths which are the results of disease or angular development, and which are always accompanied with pain and suffering.

Let mediums endeavor to abstain from every thing that injures them physically, mentally or spiritually, and they will find their unfoldment taking place naturally, and in the most beautiful harmony, and the fountains of health and happiness will be opened to them, and by their lives and examples, they will add much to the weight and influence of the noble testimonies which they are called upon to present to the world. Spiritualism in all ages has been much influenced by the condition and character of its missionaries. It was the noble and true life of the gentle Nazarene that gave so much weight and power to the beautiful testimonies which he left to the world. So in all ages men have known mediums by their lives as much as by the truths they have uttered, though persecution has been the common lot of all. Spiritualism is for the healing of the nations—it is from God, through his ministering angels and His children on earth, and as angels and men do their work with its beauty and harmony be manifested. It is a glorious thing to be a medium, and to do justice to, and honor our mediumship, and while the responsibility is great, let no one falter, for the reward is sure.

Knowledge and Good-Nature.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

The Manifestations in Harrisburgh, and Vicinity, Pa.

Wonderful Demonstration of Spirit Power—Zinc Weight found—Interesting Particulars in Reference to a Cannon, etc.

In a former article, entitled "On to Richmond," written on the cars, we gave an account of some manifestations in the above place. Below we give a letter from Brother Brenneman, of Mechanicsburgh, giving a further account. We have also received a letter from Dr. Barr, setting forth some of the same facts. The friends in that section are certainly doing a good work, stirring not only the waters of the Susquehanna River, but the more turbid waters of old theology, on which men have been disposed to float their barks down the stream of time.

We had an opportunity of seeing the zinc weight and we have since learned that Wm. Denning made such a cannon as he describes, and that one of these was captured by the British and carried to London, as is stated by the spirit.

As far as we have been able to trace these manifestations, there seems to be no doubt of their genuineness, and the character of all the parties concerned, is a voucher of their integrity and determination to find the truth and present it to the world. We give the letter below:

BROTHER CHILD:—You and your numerous readers would no doubt be interested to hear what is transpiring in our neighborhood in Spiritualism, by the spirit, Patrick Oder, in the way of tests of spirit power and spirit identity, and in reference to relics found by his direction, through his medium, Andrew Potts, of Harrisburgh, Pa.

I was notified by the spirit Patrick, by letters from Harrisburgh, that he would bring his boy, as he calls his medium, up to our town to find a relic, as a test of spirit power. On the morning of August 28th last, at five o'clock, a number of us started from my house, following the medium to a grove about two and a half miles from town. In the centre of a fallen hickory tree, in the rotten part, he found a zinc weight of eleven pounds, in the shape of a bell, filled with lead, except a small cavity in the top, in which was found a continental bill, payable in gold or in Spanish milled dollars, at the Treasury of Virginia, dated Oct. 7th, 1776. The spirit, Wm. Denning, says he placed it there in 1823 and left the form in 1830, aged 94 years, and that he made the first wrought iron cannon, and that one of his cannon was captured at the battle of Brandywine, and can be now seen at the tower of London, England. He now feels sorry that he was the inventor of a life-destroying machine, and said if these things could be destroyed it would relieve his mind of many unpleasant thoughts. Why he placed those things in the tree, he cannot tell, unless he spirits so dictated, for a wise and good purpose. He said in his last days on earth he became a medium, and could converse with spirits as we do now.

Another test.—Last Sunday, September 18th, myself and others, with the medium Andrew Potts, left Harrisburgh on another tour, to find some Indian relics. The spirit Catawasso took control of the medium, as before, and we followed him to a place about three miles from town, down the river bank, to General Cameron's farm, where he exhumed from under a shelving rock, a stone hand, said to belong to an image or stone god, worshipped by the Indians about the year 1500, near Harrisburgh, Pa. While on this trip, we met two trains of cars, for our route was on the railroad. The medium's eyes were closed in a trance, but when the cars came up he turned out to the other track, to avoid being run over. This was an evidence that spirits protect their mediums.

Again, yesterday, September 23rd, we made another tour down the river, four miles below Harrisburg, with the medium, and found the head of the stone god in the river.

Before I close, let me give an incident of what was done at the circle in Harrisburg, on the evening of September 21st. The medium William Potts, went into an adjoining room, in the dark, and in five minutes, the spirits drew a picture of the squaw of Catawasso in spirit life.

This evening Miss Lucinda Potts and Andrew Potts were controlled by two Indian spirits, and held a conversation in their own language concerning the image to be found next day, which was interpreted by William Potts, medium, while entranced.

Now let me give you a psychometric test by Andrew Selfurth, of Mechanicsburg, Pa., on the stone hand found near Mechanicsburg. In taking the hand and holding it to the forehead, he said:

"The influence is very unpleasant and disagreeable. Now I see a forest of pine trees—it is near a river. I see wild animals, deer, porcupines, etc. I see Indians—they are clothed with the skins of animals. I see a large number collecting, I should think about one thousand, forming in a circle around a stone image, very rude in appearance. It has a head like a man. I see but one eye. I see something like a hand. On the shoulders, extending a little above it, I see where this hand is broken off. Beside this image I see a chief standing, with a large ring in his nose, pointing to the image and talking to the crowd. I can't understand him. I wish I could. Here comes an interpreter. He tells me the chief is telling his people that this image is not the Great Spirit, but it is to represent him; but some of his people contend it is the Great Spirit. Upon this, a debate ensues, and to end the strife, the chief orders the image to be thrown into the river. Then a fight commences, in which some are killed in trying to retain this image for worship, but the chief's party succeed in throwing it into the river."

H. BRENEMAN.

Mechanicsburg, Pa., Sept. 23rd, 1870.

MINNEAPOLIS.

Persons attending the Annual Convention of State Association of Spiritualists, to be held at Minneapolis, Oct. 21st, 22d and 23d, 1870, will purchase "round excursion tickets," receiving their return tickets at their respective offices on Milwaukee & St. Paul, Hastings & Dacota, and St. Paul & Sioux City R. R. On the St. Paul & Pacific R. R., they will purchase their tickets of conductors ONLY on the train. On Lake Superior & Mississippi R. R., they will return free on certificate of Secretary of Convention, that they paid full fare to St. Paul.

Be sure and remember.

By order of respective agents.

Harriet E. Pope, Sec'y.

FUNERAL OF HENRY C. WRIGHT,

At Pawtucket, Rhode Island.—Addresses by William Lloyd Garrison, Wendell Phillips, and Honorable Henry Wilson.

Memorial services, a tribute to the memory of Henry C. Wright, were held yesterday in Armory Hall, Pawtucket. It will be recollected that he died in the shop of Mr. Henry C. Dorsey. From there, his remains were taken to his late boarding place, Mr. Isaac Kenyon's, where he had a welcome and a home.

He had been there some months, and in the meantime had made the acquaintance of Mr. Dorsey. The latter found in Mr. Wright a heart that beat responsive to his own, and was impressed with the noble ideal to which his friend had attained, and his exaltation of humanity. The circumstance of the death occurring as it did, and the regard Mr. Dorsey entertained for his friend, made him feel a deep interest in a proper memorial service over the remains of one who had fought a good fight and given more than the life of a generation to God and humanity—one and inseparable. He therefore took a leading part in the arrangements.

The remains were taken from the house of Mr. Kenyon to the hall, accompanied by numerous friends, and arriving at the hall, the large audience attested how deep a hold the deceased had on the affections of those interested in the reforms he had advocated.

Many had come a long distance to honor the dead, and present a testimony on the occasion. There were present several who with him had gone through the anti-slavery campaign, William Lloyd Garrison, Wendell Phillips, and Stephen S. Foster. James N. Buffum—ex Mayor of of Lynn. Hon. Henry Wilson—Senator of Mass., who early ranged himself on the side of liberty, Hon. Thomas Davis, whose voice has been earnest and steadfast in the cause of human freedom.

There were also present Dr. H. B. Storer, of Boston, and N. Frank White, who with Mr. Wright had been public exponents of Spiritualism. Friends who with him had labored for Peace and Temperance, came to honor him whose mind swept the entire circle of reform, and advocated everything which could conduce to the weal of the race and the progress of man.

Most of these mentioned above occupied the platform, and the general direction of the exercises were entrusted to Mr. Garrison, as most fitting by reason of the relations he and the deceased sustained to each other. Mr. Garrison opened, and said:

"I rise to pay a heartfelt tribute to the life and character of one of the best and foremost of those who have unselfishly toiled to leave the world better than they found it. His mortal remains are waiting to be conveyed to the sheltering tomb; his deathless spirit has been suddenly translated to a higher and nobler sphere of existence. Here, then, is no occasion for sadness or regret, but rather for exaltation and thanksgiving. For

'We are not sad to see the gathered grain,
Nor when their mellow fruits the orchards cast,
Nor when the yellow woods shake down the ripened mast.
We sigh not when the sun his course has fulfilled,
His glowing course, rejoicing earth and sky,
In the soft evening, when the winds are stilled,
Sinks where his islands of refreshment lie,
And leaves the smile of his departure spread
O'er the warm-colored heaven and ruddy mountain-head.
And I am glad that he survived so long,
And glad that he has gone to his reward;
Nor can I deem that Nature did him wrong,
Softly to disengage the vital chord.'

No,—there is nothing to be deplored as to the manner of his death, or the time of its occurrence; for though his eye was not dimmed with age, nor any of his faculties impaired, he had, nevertheless, exceeded the allotted three score years and ten, and grandly rounded the period of his earthly sojourn. The change came to him just as he had always desired; and precisely as it came to his reverend mother,—painless, and without premonition; the intellect clear and the heart sound. How much better than long-protracted suffering, with physical emaciation and mental imbecility!

But it is not for any of us to decide how or when we may be called hence. Death can never be truly said to be untimely; for it is a natural event, depending upon certain physiological conditions. The pulpit, indeed, solemnly admonishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed-time or harvest, for the rising or going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral obedience on the other. It is not a 'mysterious dispensation of Divine Providence,' in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in itself as merciful and beneficent, as natural and indispensible as any other divinely ordered occurrence. It is not, therefore, to be met with any special resignation; for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love.

'The mountain falling cometh to naught, and the rock is removed out of his place.' Whatever is mortal must be subject to the laws of mortality. 'Can a man take fire into his bosom and not be burned?'. Let this suffice:

Life is real life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

Nor, turning to the Scriptural record, was it spoken of the body as a consequence of Adam's transgression, for it reads—'And unto Adam he said, In the sweat of thy brow shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

To say that the dissolution of the body is the result of man's disobedience, is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body.

Some years ago, a very good woman gravely assured me that she should never die, because she had attained to sinless perfection; but in due time she died, nevertheless. Does not the Christian world affirm that Jesus was sinless and impeccable? Yet he yielded up the ghost more quickly than either of the hardened thieves with whom he was crucified. For John says—'Then came the soldiers, and brake the legs of the first, and of the other which was with him. But when they came to Jesus, and saw that *he was dead already*, they brake not his legs.'

But how could an immaculate being die—and die so easily—if death is the consequence of sin? Away, then, with all childish fears and unmanly lamentations concerning what is purely natural! Away with all priestly and clerical teaching as to its being either a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and inestimable advantage! Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all mankind, and which includes [illegible] the heavens [illegible] the waters [illegible]! Away with [illegible] God is [illegible], that [illegible] to [illegible] long, covers [illegible] his fate [illegible] God, who causes [illegible] and the good, and [illegible] and the unjust, is any less merciful and long suffering toward his erring children in another sphere of existence than this! As if there were the slightest change in the relations of the departed to him, or in his feelings toward them! Through divine wisdom and infinite benevolence, there is 'a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven. Whatsoever God doeth, it shall be forever; nothing can be put to it, nor nothing taken from it. That which hath been is now; and that which is to be hath already been. All go unto one place; all are of the dust, and all turn to dust again. One generation passeth away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.'

In presenting these views of the events which have brought us together, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here but risen. Less than this I could not refrain from saying; less than this he would not desire me to say, could he speak audibly to us on this occasion; he would affirm with the poet:

There is no death: what seems so is transition:
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call Death.—

Looking at the universe, in all its sublime manifestations, he could joyfully exclaim, 'How manifold are thy works, O Lord! in wisdom thou hast made them all. Let everything that hath breath praise the Lord!' Come life, come his will be done!

Henry Clarke Wright was born in the township of Sharon, Litchfield county, Connecticut, August 59, 1797: consequently, had he lived in the flesh a few days longer, he would have completed his seventy-third year. But, prolonged as was his earthly term, to compute it as men ordinarily spend their lives would give no adequate idea of his longevity. In view of his experiences and aspirations his labors and sacrifices in the cause of freedom and humanity, his multitudinous testimonies against wrong and outrage on both sides of the Atlantic, his unwearied efforts in the broad field of human progress, he may be said to have lived centuries.

Few could compare with him in respect to industry and perseverance. He never laid down his pen, save when he took the desk or platform to bear testimony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He frequently wrote for the press, and especially for the *Liberator* during thirty years of its publication, and hundreds of thousands of readers are familiar with his contributions. I doubt whether there is a man living in this country who has attended so many public meetings, participated in so many reformatory conventions, or addressed so many public assemblages as himself. He was a veteran in the lecturing field, and almost constantly travelling to comply with invitations or fulfill appointments. There seemed to be scarcely a city, town or village in all the North that he had not visited to enunciate his reformatory sentiments to the public. Cosmopolitan in his spirit and philanthropy, but radical far beyond popular acceptance, while he made numerous opponents, he also made many warmly attached friends and co-workers, at whose firesides he was ever a welcome guest. He is well known throughout Great Britain, where he labored extensively in behalf of Anti Slavery, Peace, Temperance, and kindred movements, and where he has troops of friends who will hear of his departure with a warm benediction upon his memory.

He was intimately acquainted with the eloquent champion of Italian liberty, Joseph Mazzini; with John Bright, and Richard Cobden and other eminent English reformers; and especially with those early and untiring friends of our country in its darkest hours, George Thompson, Henry Vincent, James Houghton and Richard D. Webb. In Scotland his labors were abundant, seconded by the Patons and Smeals the Wighams and Ritchies, and many other noble men and women who cordially responded to the sentiment, "Our country is the world, our countrymen are all mankind." In short, by a constant reiteration and an uncompromising application of fundamental principles to popular corruption in Church and State, he played no unimportant part in the great reforms which have been effected on both sides of the Atlantic within the last thirty years.

He was not "a man of one idea," but many sided. His mind had both centre and a vast circumference. There was nothing impulsive in his temperament, or eccentric in his nature. A Puritan of the Puritans by birth and early training he had great tenacity of conviction, and made no changes without much circumspection and forethought. His characteristic frankness, plain dealing, and absorbing love of the truth are strikingly exemplified in the very sermon he preached after his ordination as an othodox minister in West Newbury, Mass., in 1826. I quote from his autobiography: "I assured the people that whatever change I might experience in my opinion, on any doctrine or social system or practice, they should be the first to hear from it, and that from my own lips from the pulpit on Sunday; that I felt bound to no set opinions or practices, any further than I saw and felt them to be true and right; that I felt bound to no creeds, and to no particular sectarian interpretations of the Bible; that I should cast away old opinions and adopt new ones whenever I saw cause for so doing; that I cared little by what sectarian name I was called, as I regarded them all alike absorbed and productive of mischief; that if people were to forget these sectarian names, they would forget, also, many of their quarrels, heart burnings and difficulties; that I should have nought to do among them with religion as a science—a string of theological dogmas; that I had good reason to detest all mere doctrinal religion, which only served to perplex and mystify and confound the head, without the least purifying influence on the heart; that theological dogmas rather tended to sour and excite the tempers, and alienate the kindly feelings and sympathies, than to unite men in bonds of general brotherhood, and I should have little to do with them in my public or private intercourse with them; but that I should aim simply to induce them 'to love their neighbors as themselves,' and 'to cease to do evil and learn to do well;' and that I should not hesitate to expose any practices or customs among them that should appear to me to be evil.

Such was the tenor of my first sermon after my ordination. I took the whole day to get through it, and it was based on the following remark of St. Paul to the Corinthians:

'Am I therefore become your enemy, because I told you the truth?'

That he meant all he said with such openness his subsequent career demonstrated. Yet as the light was more and more revealed to his mind, he was called to the most profound religious experiences and the severest trial. He had to eschew much that he had been educated to regard with reverence, and gave to the moles and bats many of his theological and political idols. He saw how worthless is a time serving, ceremonial religion, and bore the strongest testimony against it. He saw the public everywhere catering to what was strong and popular; and though himself, for a time, an ordained clergyman of the strictest sect, he burst the trammels that bound him, as Sampson did the withes of the Philistines, and fearlessly denounced its recreancy. He rejected the dogma of plenary inspiration of the Bible, and maintained that the book must stand or fall upon its own merits, and be as freely examined and criticised as any other volume. He denied the sabbatical claim of the week, and insisted on abstinence from unrighteousness as the only sabbatism. He abjured theological creeds, and advocated the largest liberty of conscience in matters of religious faith. His preconceived views of the atonement, total depravity, the trinity, and man's eternal fixedness of condition beyond the grave, he abandoned as indefensible.

Of course, he was freely denounced as a heretic and an infidel, as he has been since his death was announced to the public—denounced by those whose moral cowardice is "palpable as a mountain," who are not worthy to loose the latchet of his shoes, and who are still smarting under the severity of his exposure.

Had they lived in the days of Jesus, they would have joined in the pious clamor—"This man is not of God; he keepeth not the Sabbath day." And again: "He hath a devil, and is the associate of publicans and harlots. He hath spoken blasphemy; what further need have we of witnesses?"

Such furnish the best certificate of character for the accused. The portrait drawn by the Quaker poet Whittier, of a noble and revered philanthropist, is the "counterfeit presentment" of our departed friend:

Friend of the slave, and yet the friend of all;
Lover of peace, yet ever foremost when
The need of battling Freedom called for men
To plant the banner on the outer wall;
Gentle and kind, ever at distress
Melted to more than woman's tenderness,
Yet firm and steadfast, at his duty's post
Fronting the violence of a madden'd host,
Like some gray rock from which the waves are tossed,
Such was our friend. Formed on the good old plan,
A true and brave and downright honest man!
He blew no trumpet in the market place,
Nor in the church with hypocritic face
Supplied with cant the lack of Christian grace;
Loathing pretence, he did with cheerful will
What others talked of while their hands were still;
And while "Lord! Lord!" the pious tyrants cried,
Who in the poor their Master crucified,
His daily prayer, far better understood
In acts than word, was simply DOING GOOD.
So calm, so constant was his rectitude,
That by its loss alone we know its worth,
And feel how true a man has walked with us on earth.

With immense firmness, he had a very teachable disposition, and was as far removed from doggedness as the poles are wide asunder. To his sense of duty he would be loyal, cost what it might, lead where it might; but if shown to be in error, no one was more ready to pursue the right path. He had no pride in consistency, no weakness of self-conceit. A strong man physically, he was a non-resistant in principle and practice, and as gentle in spirit as he was vigorous in frame. He seemed to be lifted above all fear of man, even when exposed to the greatest perils. His courage was exactly of the kind so eloquently depicted by the late William Ellery Channing. "There is," he says, "in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy; that force of will in adopting duty, over which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests.

"This courage may be called the perfection of humanity; for it is the exercise, result and expression of the highest attributes of our nature."

So far Dr. Channing, and I will add that in this kind of courage no one has ever surpassed the deceased in all my acquaintance.

As a speaker he had not those gifts and graces which serve to make the utterance of unpopular truth less distasteful.

His style was blunt, pungent, aggressive, after the manner of Luther, John Knox and the Cromwellians. He abhorred all circumlocution, and went straight to his mark. But he was sometimes infelicious in the presentation of his views, and consequently, gave occasion for grave missapprehension as to his meaning; not sufficiently remembering that what was so clear to his own mind, needed the most lucid exposition to be understood by minds less enlightened. Nevertheless, his standard was always exalted as the heavens, his purposes high and holy, and his labors on the broadest scale of human brotherhood, prosecuted under circumstances of great self denial and rare disinterestedness.

For thirty five years he has been among my most intimate and cherished friends. As was the love of David and Jonathan, so has been ours for each other. No one ever espoused the Anti Slavery cause more resolutely or more devotedly than himself; and he did this in its darkest hour, when he had reputation and position, and influence, and could easily have increased them, if he had chosen to follow in the wake of public sentiment. Whoever else might falter or turn back in the long and desperate struggle, I was always certain as to his fidelity. The abolition of slavery was brought about by many instrumentalities, not one of which could have been spared; but whatever credit may hereafter be accorded to the abolitionists, singly or collectively, for what they did under God to effect it, he deserves to be regarded as among the most intrepid and laborious. In his diary he made the following record of his adhesion to the cause of the enslaved:

"Would that I had been taught that to be true to men, is to be true to God, and to be false to men is to be false to God; that what ever wrong I felt or did to men, I felt and did to God; that I had never been taught to think of God a part from human relations and duties; and that all my ideas of God, of Heaven and Hell, eternity or immortality, had been associated in my mind, in childhood, with my fellow beings, and my relations and duties to them, and to the physical universe. Then I should have had a religion of justice, of purity, of love, of goodness, that I could feel to be a realty; then I should have had a God, who had truly been omnipresent and omnipotent, and my soul would have wound around him, and made him an ever active and ever present principle of life. Then had my life been hid in the divine life, and God had been the light and glory of my existence. I had been spared many dark and desolate hours. The gorgeous and costly phantom that men call God!!! To which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places and priests, and perform a pompous, soul crushing and conscience soothing worship; to whom which they toil, they freeze, they burn, they strive, they suffer, they die, they stifle and crush all the sacred affections and sympathies of their natures, turn their backs on man, and retire into solitude to pray and meditate; defraud, oppress, enslave, and slaughter their fellow beings, and convert themselves into fiends, and this fair heritage into a Hell! That phantom has been the scourge of my life; it has haunted me, sleeping and waking, as an omnipresent, omnipotent, malignant demon. The stern, bloody, ghostly spectre, which I saw exulting over the slaughtered first born of Egypt, and marching through the desert and the land of Canaan, with a sword and garments dyed in blood, cutting to pieces men, women and children, and spreading fire and desolation around the world; that phantom God of my childhood and youth has no affinity with the Being who filled up this universe of beauty and glory, and made my soul to love, forgive, and sympathize with those among whom I live. Thank God! the struggle is over; the victory is won; the phantom has yielded to the fact, the Divine and Human have kissed each other. I see God in these two little ones, and he is made manifest to all that bear his image. Henceforth I will love him and serve him, in loving and serving my fellow beings."

In a letter received from him nine years ago at the West, he wrote, "It is very wearing to physical life to travel, talk and lecture all the time. I get prostrated at times as the excitement is wearing. Yet, I must run on till I stop, and my change comes. I often wish it might come soon. Yet I will, if I can live in the body to see a clear, full certain beginning of the end of slavery. Then shout, 'Hallelujah!'—glide out—secede from my body." That secession has come, but thank God, not till he had seen not merely the beginning of the end, but the end itself of slavery! It requires no stretch of fancy to imagine four millions of liberated bondsmen standing around his bier, weeping that they have lost so true a friend, so steadfast an advocate.

He was still earlier in the Temperance than in the Anti-Slavery movement, and gave to it the same outspoken testimony, in season and out of season, wherever his lot was cast. He not only abstained from the use of all intoxicating drinks, but even from tea and coffee, drinking only cold water. No doubt, through his example and exertions, thousands were saved from a drunkard's terrible fate. It is not only difficult, but impracticable to measure such moral forces as he set in motion, but they were certainly potent and far reaching. In these days of abounding intemperance, it is hard to part with one so consecrated to the removal of the deadly curse.

Equally earnest was he in his labors for the promotion of universal peace. He protested against all war, and all preparations for war, and accepted as the true method of reconciling warring mankind the injunction of Jesus—"If any man will smite thee on the one cheek, turn to him the other also. Be not overcome of evil, but overcome evil with good. Fear not those who can kill the body." He believed that the use of spiritual weapons was sufficient in all conflict with evil, and therefore discarded all others, being at all times ready to lay down his life for his enemies, as he proved in various thrilling instances. "Blessed are the peacemakers, for they shall be called the children of God."

Of his numerous works—all having the pacification, purity, freedom and happiness of mankind for their object—no one has gone through so many editions, or been read by so many persons, both on this and on the other side of the Atlantic, as his admirable little work, entitled "A Kiss for a Blow." It breathes the very spirit of heaven, yes, the spirit of Him "who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him who judgeth righteously." Many a child will owe his subsequent admission into the kingdom of peace, instrumentally, to the reading of this excellent treatise. Many an adult has been led by it to advocate the beating of swords into plowshares, and spears into pruning hooks, and learning war no more.

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The beautiful piece "There's a home beyond," having been sung by the Spiritualist choir of Providence, Wendell Phillips was introduced, and said: Truly a great man has fallen, one whose perceptions of the right were unusually keen, whose instincts even were in the line of the welfare of his race, whose labors were incessant, whose courage was decided, a man whose labors and sacrifices were for others, and one who entirely subordinated self. He was a man it was safe to endorse at any time, and under all circumstances. No matter what misrepresentations came, or what lying reports were circulated, they could be weighed and estimated, even if they came from a thousand miles. To know Henry C. Wright, was to have in hand wherewith to measure him and to tell how much reliance was to be put on what was said and reported of him.

He first met the deceased at Lynn, there were perhaps a dozen who had banded together to fight the battle of Freedom. Most of these have gone to their reward, one or two fell out by the way, and a few survived. Of all that band none had a more earnest purpose than Henry C. Wright, or a clearer insight into the scope and bearings of the question they had undertaken to solve.

A few years since, as we were conversing, said the deceased. We must abolish the negro, we must lift him above race, and see him upon the platform of manhood. And he lived to see it done. A few months ago the unjust distinctions of the law were obliterated. He lived to see the last cloud vanish from the negro's sky. Auspicious then, was the time of his death. He was like a shock of corn fully ripe.

His clearness of vision made him an intense worker. He knew no rest. There never was an hour he did not work. He laid aside his pen to go upon the platform, and his public duty performed, resumed it again. His ten talents were all used, none were hid in a napkin, none suffered to rust. He used them to the last, he died on his feet. Noble man, the world is better for his living, it has an example of duty performed, a legacy precious above silver or gold, he has gone to his reward, the society of the good, the angelic, the crowned ones of the Father's kingdom.

The song, "Shall we know each other there," having been sung, Hon. Henry Wilson was introduced and said, he intended when he came to pay a silent tribute to the memory, worth and labors of his friend. He had been asked to assist in their public recognition, and he most willingly did so. For forty years there had been a contest between Freedom and Slavery. It was bitter, and required no mean amount of courage and heroism. A few months ago he was present, when the last honors of patriotism were paid to the remains of one of the great captains who had contributed most heroically to the success of our arms, in subduing the rebellion. A day or two since, he stood by the bier of the great Admiral, who had with intrepidity carried our flag to a triumph, both were great men, worthy of all honor and respect. But it was doubtful if either did more heroic deeds than he whom they had met to honor. He was no ordinary man; he was greater than captains, generals or admirals. His influence could not be measured. To know him was to love him, and this gave him an immense power over the hearts of men.

The lateness of the hour forbade further speaking, and the coffin was opened to permit a last look upon a sweet and placid countenance, beaming with that smile which death could not conquer. His remains were entombed in Swan Point Cemetry, followed by friends and sympathizers.

Original Poetry.

Written for the Religio-Philosophical Journal.

RETROSPECT.

MRS K. A. COMSTOCK.

'Tis sweet to go back to childhood's glad hours,
When bright summer days like a fairy wand,
Brought joy to our hearts with each sweet flower,
While earth seemed as fair as the bright Beyond.

'Tis sweet to return to fond dreams of youth,
When fancies took form from the bright beau monde:
When all things to us wore garments of truth,
And earth was lovely as the bright Beyond.

'Tis sweet to linger in Memory's halls,
Again see the forms that friendship's strong bonds
Death could not sever, when soft angel-calls
Drew them from loved ones to the bright Beyond.

'Tis sweet to linger when twilight's soft haze
Is deep'ning on meadow, mountain and pond,
In the quiet spot where the loved ones gazed,
Thro' Nature's beauty to the bright Beyond.

'Tis sweet to commune with the loved of earth,
But oh, sweeter far with those who are gone
From this "vale of tears" to where joys have birth,
To the land of souls, to the bright Beyond.

It is sweet with them in fond retrospect
To glance o'er the past, when thought did respond
To the answering thought, as naught we recked,
As we talked of earth or the bright Beyond.

Oh, 'tis sweet to know when this life is o'er,
When asking for rest bright ones will respond
With welcoming songs to the heavenly shore—
To the land of souls—to the bright Beyond.

TO MY WIFE ON HER SIXTIETH BIRTHDAY.

BY H. WINCHESTER.

I am thinking of the past, wife,
Of the many years gone by,
And of our whitening hairs, wife,
Blossoming to die.

Within my heart I feel, wife,
A thrill of joy and pain
That all the past is but a dream,
The future all our gain.

A few more years, and then, wife,
You and I will pass away,
Yet the flowers will bloom as sweetly
As on our wedding day.

When forty years ago, wife,
You stood up by my side,
The fairest of earth's lovely flowers,
My own dear blushing bride,

How many years have passed, wife,
Since you and I were wed.
And the hopes we fondly cherished, wife,
Are buried with the dead.

Still in my heart I feel, wife,
The love I pledged to thee,
Forty years ago, dear wife,
Beneath the old pine tree.

SPIRITUALISM.

Is Belief Unimportant to the Support of it.

BY A. C. BARNES.

It is frequently asserted by various Spiritualists, that Spiritualism does not at all depend on belief for its support, but that its adherents have knowledge of its facts and phenomena. But let any one of the millions of Spiritualists, except the mediums for physical manifestations, tell only what they know of the facts and phenomena of Spiritualism, what would it amount to? Not much, we think, in support of the claims of Spiritualism. If belief is unimportant to sustain Spiritualism, why should mediums tell us what they see clairvoyantly or in the trance state, since the assumption that Spiritualism depends on knowledge alone, implies that each Spiritualist has a knowledge of the facts and phenomena of Spiritualism, or at least enough is known to compel their assent to the truths of the same.

At present I take the JOURNAL, have taken it from its commencement, never missed one—always read it with interest, and turn with special attention to articles headed 'Spiritual Manifestations" or "Wonderful Spiritual Phenomena;" but when I have read the articles, I do not *know* that they contain the truth. What though they tell of the manifestation of a spirit body! I never saw one. Should I believe what is published? What is it published for if it is unimportant whether it shall be believed or not? Let us reason. No one has more knowledge than his individual experience gives him.

But my friend says to me, "If you lack knowledge, go to the mediums." I have been to some mediums, and mysterious things occurred—still mysterious to me. My loved sister's name appeared in blood red lines, as if well written by herself, on the mediums arm! Could I *know* that my sister did that? Sealed letters have been answered and the seal not broken, the answers purporting to come from my spirit guardians, but I do not know that the answers came from that source. Persons in whose veracity I have the utmost confidence say that in the presence of some mediums, they have seen and handled the spiritual bodies of some of their dear friends whose mortal remains they had seen deposited in the grave in years long past, but if knowledge alone is important, they have failed to benefit me by telling of their experience, for such experience I have not had, and may never have.

But would it not be the greatest of impudence for me to say to those persons of long established and well known good moral character and first class abilities, as Haddock says to Wilson in their debate, "Mr. Wilson may tell you he has seen spirits, but he *don't*; he never saw a spirit." The reply is both impudent and impertinent, I think, for I cannot see how a negative assertion has any bearing upon a fact affirmed. Why do I say that the seeing of spirits is "a fact affirmed," since I never saw a spirit? Because the evidence, to my mind, that Mr. Wilson sees spirits, converses with them, is as conclusive as is the evidence that telegrams are sent over the electric wires, and although I cannot work the telegraphing apparatus, I must believe that others do it, more or less correctly, in accordance with the proper condition of the electrical machinery and skill of the operator. I would not discourage any one from reasoning to discover the truth, nor intimate that they should wait for angel visits, by saying: "Our religion is one of knowledge, and not of faith like the orthodox religion." When reason asserts her right she leads to correct belief, else reason were useless.

☞ The class just entered at Yale is the largest ever admitted (numbering nearly two hundred), and contains the first colored student that ever presented himself for admission.

☞ The executive Committee of the Illinois Industrial University have voted in favor of female students, in case their parents shall have provided them with suitable homes.

FUNERAL OF HENRY C. WRIGHT,

At Pawtucket, Rhode Island.—Addresses by William Lloyd Garrison, Wendell Phillips, and Honorable Henry Wilson.

Memorial services, a tribute to the memory of Henry C. Wright, were held yesterday in Armory Hall, Pawtucket. It will be recollected that he died in the shop of Mr. Henry C. Dorsey. From there, his remains were taken to his late boarding place, Mr. Isaac Kenyon's, where he had a welcome and a home.

He had been there some months, and in the meantime had made the acquaintance of Mr. Dorsey. The latter found in Mr. Wright a heart that beat responsive to his own, and was impressed with the noble ideal to which his friend had attained, and his exaltation of humanity. The circumstance of the death occurring as it did, and the regard Mr. Dorsey entertained for his friend, made him feel a deep interest in a proper memorial service over the remains of one who had fought a good fight and given more than the life of a generation to God and humanity—one and inseparable. He therefore took a leading part in the arrangements.

The remains were taken from the house of Mr. Kenyon to the hall, accompanied by numerous friends, and arriving at the hall, the large audience attested how deep a hold the deceased had on the affections of those interested in the reforms he had advocated.

Many had come a long distance to honor the dead, and present a testimony on the occasion. There were present several who with him had gone through the anti slavery campaign, William Lloyd Garrison, Wendell Phillips, and Stephen S. Foster, James N. Buffum—ex Mayor of of Lynn, Hon. Henry Wilson—Senator of Mass., who early ranged himself on the side of liberty, Hon. Thomas Davis, whose voice has been earnest and steadfast in the cause of human freedom.

There were also present Dr. H. B. Storer, of Boston, and N. Frank White, who with Mr. Wright had been public exponents of Spiritualism. Friends who with him had labored for Peace and Temperance, came to honor him whose mind swept the entire circle of reform, and advocated everything which could conduce to the weal of the race and the progress of man.

Most of those mentioned above occupied the platform, and the general direction of the exercises were entrusted to Mr. Garrison, as most fitting by reason of the relations he and the deceased sustained to each other. Mr. Garrison opened, and said:

"I rise to pay a heartfelt tribute to the life and character of one of the best and foremost of those who have unselfishly toiled to leave the world better than they found it. His mortal remains are waiting to be conveyed to the sheltering tomb; his deathless spirit has been suddenly translated to a higher and nobler sphere of existence. Here, then, is no occasion for sadness or regret, but rather for exaltation and thanksgiving. For

> 'We are not sad to see the gathered grain,
> Nor when their mellow fruits the orchards cast,
> Nor when the yellow woods shake down the ripened mast.
> We sigh not when the sun his course has fulfilled,
> His glowing course, rejoicing earth and sky,
> In the soft evening, when the winds are stilled,
> Sinks where his islands of refreshment lie,
> And leaves the smile of his departure spread
> O'er the warm-colored heaven and ruddy mountain-head.
> And I am glad that he survived so long,
> And glad that he has gone to his reward;
> Nor can I deem that Nature did him wrong,
> Softly to disengage the vital chord.'

No,—there is nothing to be deplored as to the manner of his death, or the time of its occurrence; for though his eye was not dimmed with age, nor any of his faculties impaired, he had, nevertheless, exceeded the allotted three score years and ten, and grandly rounded the period of his earthly sojourn. The change came to him just as he had always desired; and precisely as it came to his reverend mother,—painless, and without premonition; the intellect clear and the heart sound. How much better than long-protracted suffering, with physical emaciation and mental imbecility!

But it is not for any of us to decide how or when we may be called hence. Death can never be truly said to be untimely; for it is a natural event, depending upon certain physiological conditions. The pulpit, indeed, solemnly admonishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed-time or harvest, for the rising or going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral obedience on the other. It is not a 'mysterious dispensation of Divine Providence,' in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in itself as merciful and beneficent, as natural and indispensible as any other divinely ordered occurrence. It is not, therefore, to be met with any special resignation; for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love.

'The mountain falling cometh to naught, and the rock is removed out of his place.' Whatever is mortal must be subject to the laws of mortality. 'Can a man take fire into his bosom and not be burned?' Let this suffice:

> Life is real, life is earnest,
> And the grave is not its goal;
> 'Dust thou art, to dust returnest,'
> Was not spoken of the soul.

Nor, turning to the Scriptural record, was it spoken of the body as a consequence of Adam's transgression, for it reads—'And unto Adam he said, In the sweat of thy brow shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

To say that the dissolution of the body is the result of man's disobedience, is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body.

Some years ago, a very good woman gravely assured me that she should never die, because she had attained to sinless perfection; but in due time she died, nevertheless. Does not the Christian world affirm that Jesus was sinless and impeccable? Yet he yielded up the ghost more quickly than either of the hardened thieves with whom he was crucified. For John says—'Then came the soldiers, and brake the legs of the first, and of the other which was with him. But when they came to Jesus, and saw that *he was dead already*, they brake not his legs.'

But how could an immaculate being die—and die so easily—if death is the consequence of sin? Away, then, with all childish fears and unmanly lamentations concerning what is purely natural! Away with all priestly and clerical teaching as to its being either a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and inestimable advantage! Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all mankind, and which includes all as the heavens co[illegible] the waters [illegible]! Away with [illegible] God is [illegible] that [illegible] to [illegible], covers [illegible] his fate [illegible] God, who causes [illegible] and the good, and [illegible] and the unjust, is any less merciful and long suffering toward his erring children in another sphere of existence than this! As if there were the slightest change in the relations of the departed to him, or in his feelings toward them! Through divine wisdom and infinite benevolence, there is 'a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven. Whatsoever God doeth, it shall be forever; nothing can be put to it, nor nothing taken from it. That which hath been is now; and that which is to be hath already been. All go unto one place; all are of the dust, and all turn to dust again. One generation passeth away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.'

In presenting these views of the events which have brought us together, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here but risen. Less than this I could not refrain from saying; less than this he would not desire me to say, could he speak audibly to us on this occasion; he would affirm with the poet:

> There is no death; what seems so is transition:
> This life of mortal breath
> Is but the suburb of the life elysian,
> Whose portal we call Death.

Looking at the universe, in all its sublime manifestations, he could joyfully exclaim, 'How manifold are thy works, O Lord! In wisdom thou hast made them all. Let everything that hath breath praise the Lord!' Come life, come his will be done!

Henry Clarke Wright was born in the township of Sharon, Litchfield county, Connecticut, August 59, 1797: consequently, had he lived in the flesh a few days longer, he would have completed his seventy-third year. But, prolonged as was his earthly term, to compute it as men ordinarily spend their lives would give no adequate idea of his longevity. In view of his experiences and aspirations his labors and sacrifices in the cause of freedom and humanity, his multitudinous testimonies against wrong and outrage on both sides of the Atlantic, his unwearied efforts in the broad field of human progress, he may be said to have lived centuries.

Few could compare with him in respect to industry and perseverance. He never laid down his pen, save when he took the desk or platform to bear testimony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He frequently wrote for the press, and especially for the *Liberator* during thirty years of its publication, and hundreds of thousands of readers are familiar with his contributions. I doubt whether there is a man living in this country who has attended so many public meetings, participated in so many reformatory conventions, or addressed so many public assemblages as himself. He was a veteran in the lecturing field, and almost constantly travelling to comply with invitations or fulfill appointments. There seemed to be scarcely a city, town or village in all the North that he had not visited to enunciate his reformatory sentiments to the public. Cosmopolitan in his spirit and philanthropy, but radical far beyond popular acceptance, while he made numerous opponents, he also made many warmly attached friends and co-workers, at whose firesides he was ever a welcome guest. He is well-known throughout Great Britain, where he labored extensively in behalf of Anti Slavery, Peace, Temperance, and kindred movements, and where he has troops of friends who will hear of his departure with a warm benediction upon his memory.

He was intimately acquainted with the eloquent champion of Italian liberty, Joseph Mazzini; with John Bright, and Richard Cobden and other eminent English reformers; and especially with those early and untiring friends of our country in its darkest hours, George Thompson, Henry Vincent, James Houghton and Richard D. Webb. In Scotland his labors were abundant, seconded by the Patons and Smeals the Wighams and Ritchies, and many other noble men and women who cordially responded to the sentiment, "Our country is the world, our countrymen are all mankind." In short, by a constant reiteration and an uncompromising application of fundamental principles to popular corruption in Church and State, he played no unimportant part in the great reforms which have been effected on both sides of the Atlantic within the last thirty years.

He was not "a man of one idea," but many sided. His mind had both centre and a vast circumference. There was nothing impulsive in his temperament, or eccentric in his nature. A Puritan of the Puritans by birth and early training he had great tenacity of conviction, and made no changes without much circumspection and forethought. His characteristic frankness, plain dealing, and absorbing love of the truth are strikingly exemplified in the very sermon he preached after his ordination as an othodox minister in West Newbury, Mass., in 1826. I quote from his autobiography: "I assured the people that whatever change I might experience in my opinion, on any doctrine or social system or practice, they should be the first to hear from it, and that from my own lips from the pulpit on Sunday; that I felt bound to no set opinions or practices, any further than I saw and felt them to be true and right; that I felt bound to no creeds, and to no particular sectarian interpretations of the Bible; that I should cast away old opinions and adopt new ones whenever I saw cause for so doing; that I cared little by what sectarian name I was called, as I regarded them all alike absorbed and productive of mischief; that if people were to forget these sectarian names, they would forget, also, many of their quarrels, heart burnings and difficulties; that I should have nought to do among them with religion as a science—a string of theological dogmas; that I had good reason to detest all mere doctrinal religion, which only served to perplex and mystify and confound the head, without the least purifying influence on the heart; that theological dogmas rather tended to sour and excite the tempers, and alienate the kindly feelings and sympathies, than to unite men in bonds of general brotherhood, and I should have little to do with them in my public or private intercourse with them; but that I should aim simply to induce them 'to love their neighbors as themselves,' and 'to cease to do evil and learn to do well;' and that I should not hesitate to expose any practices or customs among them that should appear to me to be evil.

Such was the tenor of my first sermon, after my ordination. I took the whole day to get through it, and it was based on the following remark of St. Paul to the Corinthians:

'Am I therefore become your enemy, because I told you the truth?'

That he meant all he said with such openness his subsequent career demonstrated. Yet as the light was more and more revealed to his mind; he was called to the most profound religious experiences and the severest trial. He had to eschew much that he had been educated to regard with reverence, and gave to the moles and bats many of his theological and political idols. He saw how worthless is a time serving, ceremonial religion, and bore the strongest testimony against it. He saw the public everywhere catering to what was strong and popular; and though himself, for a time, an ordained clergyman of the strictest sect, he burst the trammels that bound him, as Sampson did the withes of the Philistines, and fearlessly denounced its recreancy. He rejected the dogma of plenary inspiration of the Bible, and maintained that the book must stand or fall upon its own merits, and be as freely examined and criticised as any other volume. He denied the sabbatical claim of the week, and insisted on abstinence from unrighteousness as the only sabbatism. He abjured theological creeds, and advocated the largest liberty of conscience in matters of religious faith. His preconceived views of the atonement, total depravity, the trinity, and man's eternal fixedness of condition beyond the grave, he abandoned as indefensible.

Of course, he was freely denounced as a heretic and an infidel, as he has been since his death was announced to the public—denounced by those whose moral cowardice is "palpable as a mountain," who are not worthy to loose the latchet of his shoes, and who are still smarting under the severity of his exposure.

Had they lived in the days of Jesus, they would have joined in the pious clamor—"This man is not of God; he keepeth not the Sabbath day." And again: "He hath a devil, and is the associate of publicans and harlots. He hath spoken blasphemy; what further need have we of witnesses?"

Such furnish the best certificate of character for the accused. The portrait drawn by the Quaker poet Whittier, of a noble and revered philanthropist, is the "counterfeit presentment" of our departed friend:

> Friend of the slave, and yet the friend of all;
> Lover of peace, yet ever foremost when
> The need of battling Freedom called for men
> To plant the banner on the outer wall;
> Gentle and kind, ever at distress
> Melted to more than woman's tenderness,
> Yet firm and steadfast, at his duty's post
> Fronting the violence of a madden'd host,
> Like some gray rock from which the waves are tossed.
> Such was our friend. Formed on the good old plan,
> A true and brave and downright honest man!
> He blew no trumpet in the market place,
> Nor in the church with hypocritic face
> Supplied with cant the lack of Christian grace;
> Loathing pretence, he did with cheerful will
> What others talked of while their hands were still;
> And while "Lord! Lord!" the pious tyrants cried,
> Who in the poor their Master crucified,
> His daily prayer, far better understood
> In acts than word, was simply DOING GOOD.
> So calm, so constant was his rectitude,
> That by its loss alone we know its worth,
> And feel how true a man has walked with us on earth.

With immense firmness, he had a very teachable disposition, and was as far removed from doggedness as the poles are wide asunder. To his sense of duty he would be loyal, cost what it might, lead where it might; but if shown to be in error, no one was more ready to pursue the right path. He had no pride in consistency, no weakness of self-conceit. A strong man physically, he was a non-resistant in principle and practice, and as gentle in spirit as he was vigorous in frame. He seemed to be lifted above all fear of man, even when exposed to the greatest perils. His courage was exactly of the kind so eloquently depicted by the late William Ellery Channing "There is," he says, "in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy; that force of will in adopting duty, over which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests.

"This courage may be called the perfection of humanity; for it is the exercise, result and expression of the highest attributes of our nature."

So far Dr. Channing, and I will add that in this kind of courage no one has ever surpassed the deceased in all my acquaintance.

As a speaker, he had not those gifts and graces which serve to make the utterance of unpopular truth less distasteful.

His style was blunt, pungent, aggressive, after the manner of Luther, John Knox and the Cromwellians. He abhorred all circumlocution, and went straight to his mark. But he was sometimes infelicitous in the presentation of his views, and consequently, gave occasion for grave missapprehension as to his meaning; not sufficiently remembering that what was so clear to his own mind, needed the most lucid exposition to be understood by minds less enlightened. Nevertheless, his standard was always exalted as the heavens, his purposes high and holy, and his labors on the broadest scale of human brotherhood, prosecuted under circumstances of great self denial and rare disinterestedness.

For thirty five years he has been among my most intimate and cherished friends. As was the love of David and Jonathan, so has been ours for each other. No one ever espoused the Anti Slavery cause more resolutely or more devotedly than himself; and he did this in its darkest hour, when he had reputation and position, and influence, and could easily have increased them, if he had chosen to follow in the wake of public sentiment. Whoever else might falter or turn back in the long and desperate struggle, I was always certain as to his fidelity. The abolition of slavery was brought about by many instrumentalities, not one of which could have been spared; but whatever credit may hereafter be accorded to the abolitionists, singly or collectively, for what they did under God to effect it, he deserves to be regarded as among the most intrepid and laborious. In his diary he made the following record of his adhesion to the cause of the enslaved:

"Would that I had been taught that to be true to men, is to be true to God, and to be false to men is to be false to God; that what ever wrong I felt or did to men, I felt and did to God; that I had never been taught to think of God a part from human relations and duties; and that all my ideas of God, of Heaven and Hell, eternity or immortality, had been associated in my mind, in childhood, with my fellow beings, and my relations and duties to them, and to the physical universe. Then I should have had a religion of justice, of purity, of love, of goodness, that I could feel to be a realty; then I should have had a God, who had truly been omnipresent and omnipotent, and my soul would have wound around him, and made him an ever active and ever present principle of life. Then had my life been hid in the divine life, and God had been the light and glory of my existence. I had been spared many dark and desolate hours. The gorgeous and costly phantom that men call God!!! To which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places and priests, and perform a pompous, soul crushing and conscience soothing worship; to whom which they toil, they freeze, they burn, they strive, they suffer, they die, they stifle and crush all the sacred affections and sympathies of their natures, turn their backs on man, and retire into solitude to pray and meditate; defraud, oppress, enslave, and slaughter their fellow beings, and convert themselves into fiends, and this fair heritage into a Hell! That phantom has been the scourge of my life; it has haunted me, sleeping and waking, as an omnipresent, omnipotent, malignant demon. The stern, bloody, ghostly spectre, which I saw exulting over the slaughtered first born of Egypt, and marching through the desert and the land of Canaan, with a sword and garments dyed in blood, cutting to pieces men, women and children, and spreading fire and desolation around the world; that phantom God of my childhood and youth has no affinity with the Being who filled up this universe of beauty and glory, and made my soul to love, forgive, and sympathize with those among whom I live. Thank God! the struggle is over; the victory is won; the phantom has yielded to the fact, the Divine and Human have kissed each other. I see God in these two little ones, and he is made manifest to all that bear his image. Henceforth I will love him and serve him, in loving and serving my fellow beings."

In a letter received from him nine years ago at the West, he wrote, "It is very wearing to physical life to travel, talk and lecture all the time. I get prostrated at times as the excitement is wearing. Yet, I must run on till I stop, and my change comes. I often wish it might come soon. Yet I will, if I can live in the body to see a clear, full certain beginning of the end of slavery. Then shout, 'Hallelujah!'—glide out—secede from my body." That secession has come, but thank God, not till he had seen not merely the beginning of the end, but the end itself of slavery! It requires no stretch of fancy to imagine four millions of liberated bondsmen standing around his bier, weeping that they have lost so true a friend, so steadfast an advocate.

He was still earlier in the Temperance than in the Anti-Slavery movement, and gave to it the same outspoken testimony, in season and out of season, wherever his lot was cast. He not only abstained from the use of all intoxicating drinks, but even from tea and coffee, drinking only cold water. No doubt, through his example and exertions, thousands were saved from a drunkard's terrible fate. It is not only difficult, but impracticable to measure such moral forces as he set in motion, but they were certainly potent and far reaching. In these days of abounding intemperance, it is hard to part with one so zealously devoted to the removal of the deadly curse.

Equally earnest was he in his labors for the promotion of universal peace. He protested against all war, and all preparations for war, and accepted as the true method of reconciling warring mankind the injunction of Jesus—"If any man will smite thee on the one cheek, turn to him the other also. Be not overcome of evil, but overcome evil with good. Fear not those who can kill the body." He believed that the use of spiritual weapons was sufficient in al conflict with evil, and therefore discarded all others, being at all times ready to lay down his life for his enemies, as he proved in various thrilling instances. "Blessed are the peacemakers, for they shall be called the children of God."

Of his numerous works—all having the pacification, purity, freedom and happiness of mankind for their object—no one has gone through so many editions, or been read by so many persons, both on this and on the other side of the Atlantic, as his admirable little work, entitled "A Kiss for a Blow." It breathes the very spirit of heaven, yea, the spirit of Him "who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him who judgeth righteously." Many a child will owe his subsequent admission into the kingdom of peace, instrumentally, to the reading of this excellent treatise. Many an adult has been led by it to advocate the beating of swords into plowshares, and spears into pruning hooks, and learning war no more.

* * * * * * * * *

The beautiful piece 'There's a home beyond," having been sung by the Spiritualist choir of Providence, Wendell Phillips was introduced, and said: Truly a great man has fallen, one whose perceptions of the right were unusually keen, whose instincts even were in the line of the welfare of his race, whose labors were incessant, whose courage was decided, a man whose labors and sacrifices were for others, and one who entirely subordinated self. He was a man it was safe to endorse at any time, and under all circumstances. No matter what misrepresentations came, or what lying reports were circulated, they could be weighed and estimated, even if they came from a thousand miles. To know Henry C. Wright, was to have in hand wherewith to measure him and to tell how much reliance was to be put on what was said and reported of him.

He first met the deceased at Lynn, there were perhaps a dozen who had banded together to fight the battle of Freedom. Most of these have gone to their reward, one or two fell out by the way, and a few survived. Of all that band none had a more earnest purpose than Henry C. Wright, or a clearer insight into the scope and bearings of the question they had undertaken to solve.

A few years since, as we were conversing, said the deceased. We must abolish the negro, we must lift him above race, and see him upon the platform of manhood. And he lived to see it done. A few months ago the unjust distinctions of the law were obliterated. He lived to see the last cloud vanish from the negro's sky. Auspicious then, was the time of his death. He was like a shock of corn fully ripe.

His clearness of vision made him an intense worker. He knew no rest. There never was an hour he did not work. He laid aside his pen to go upon the platform, and his public duty performed, resumed it again. His ten talents were all used, none were hid in a napkin, none suffered to rust. He used them to the last, he died on his feet. Noble man, the world is better for his living, it has an example of duty performed, a legacy precious above silver or gold, he has gone to his reward, the society of the good, the angelic, the crowned ones of the Father's kingdom.

The song, "Shall we know each other there," having been sung, Hon. Henry Wilson was introduced and said, he intended when he came to pay a silent tribute to the memory, worth and labors of his friend. He had been asked to assist in their public recognition, and he most willingly did so. For forty years there had been a contest between Freedom and Slavery. It was bitter, and required no mean amount of courage and heroism. A few months ago he was present, when the last honors of patriotism were paid to the remains of one of the great captains who had contributed most heroically to the success of our arms, in subduing the rebellion. A day or two since, he stood by the bier of the great Admiral, who had with intrepidity carried our flag to a triumph, both were great men, worthy of all honor and respect. But it was doubtful if either did more heroic deeds than he whom they had met to honor. He was no ordinary man, he was greater than captains, generals or admirals. His influence could not be measured. To know him was to love him, and this gave him an immense power over the hearts of men.

The lateness of the hour forbade further speaking, and the coffin was opened to permit a last look upon a sweet and placid countenance, beaming with that smile which death could not conquer. His remains were entombed in Swan Point Cemetry, followed by friends and sympathizers

Original Poetry.

Written for the Religio-Philosophical Journal.

RETROSPECT.

MRS K. A. COMSTOCK.

> 'Tis sweet to go back to childhood's glad hours,
> When bright summer days like a fairy wand,
> Brought joy to our hearts with each sweet flower,
> While earth seemed as fair as the bright Beyond.
>
> 'Tis sweet to return to fond dreams of youth,
> When fancies took form from the bright beau-monde;
> When all things to us wore garments of truth,
> And earth was lovely as the bright Beyond.
>
> 'Tis sweet to linger in Memory's halls,
> Again see the forms that friendship's strong bonds
> Death could not sever, when soft angel-calls
> Drew them from loved ones to the bright Beyond.
>
> 'Tis sweet to linger when twilight's soft haze
> Is deep'ning on meadow, mountain and pond,
> In the quiet spot where the loved ones gazed,
> Thro' Nature's beauty to the bright Beyond.
>
> 'Tis sweet to commune with the loved of earth,
> But oh, sweeter far with those who are gone
> From this "vale of tears" to where joys have birth,
> To the land of souls, to the bright Beyond.
>
> It is sweet with them in fond retrospect
> To glance o'er the past, when thought did respond
> To the answering thought, as naught we recked,
> As we talked of earth or the bright Beyond
>
> Oh, 'tis sweet to know when this life is o'er,
> When asking for rest bright ones will respond
> With welcoming songs to the heavenly shore—
> To the land of souls—to the bright Beyond.

TO MY WIFE ON HER SIXTIETH BIRTHDAY.

BY H. WINCHESTER.

> I am thinking of the past, wife,
> Of the many years gone by,
> And of our whitening hairs, wife,
> Blossoming to die.
>
> Within my heart I feel, wife,
> A thrill of joy and pain
> That all the past is but a dream,
> The future all our gain.
>
> A few more years, and then, wife,
> You and I will pass away.
> Yet the flowers will bloom as sweetly
> As on our wedding day,
>
> When forty years ago, wife,
> You stood up by my side,
> The fairest of earth's lovely flowers,
> My own dear blushing bride,
>
> How many years have passed, wife,
> Since you and I were wed.
> And the hopes we fondly cherished, wife,
> Are buried with the dead.
>
> Still in my heart I feel, wife,
> The love I pledged to thee,
> Forty years ago, dear wife,
> Beneath the old pine tree.

SPIRITUALISM.

Is Belief Unimportant to the Support of it.

BY A. C. BARNES.

It is frequently asserted by various Spiritualists, that Spiritualism does not at all depend on belief for its support, but that its adherents have knowledge of its facts and phenomena. But let any one of the millions of Spiritualists, except the mediums for physical manifestations, tell only what they know of the facts and phenomena of Spiritualism, what would it amount to? Not much, we think, in support of the claims of Spiritualism. If belief is unimportant to sustain Spiritualism, why should mediums tell us what they see clairvoyantly or in the trance state, since the assumption that Spiritualism depends on knowledge alone, implies that each Spiritualist has a knowledge of the facts and phenomena of Spiritualism, or at least enough is known to compel their assent to the truths of the same.

At present I take the Journal, have taken it from its commencement, never missed one—always read it with interest, and turn with special attention to articles headed 'Spiritual Manifestations" or "Wonderful Spiritual Phenomena;" but when I have read the articles, I do not *know* that they contain the truth. What though they tell of the manifestation of a spirit body! I never saw one. Should I believe what is published? What is it published for if it is unimportant whether it shall be believed or not? Let us reason. No one has more knowledge than his individual experience gives him.

But my friend says to me, "If you lack knowledge, go to the mediums." I have been to some mediums, and mysterious things occurred—still mysterious to me. My loved sister's name appeared in blood red lines, as if well written by herself, on the mediums arm! Could I *know* that my sister did that? Sealed letters have been answered and the seal not broken, the answers purporting to come from my spirit guardians, but I do not know that the answers came from that source. Persons in whose veracity I have the utmost confidence say that in the presence of some mediums, they have seen and handled the spiritual bodies of some of their dear friends whose mortal remains they had seen deposited in the grave in years long past, but if knowledge alone is important, they have failed to benefit me by telling of their experience, for such experience I have not had, and may never have.

But would it not be the greatest of impudence for me to say to those persons of long established and well known good moral character and first class abilities, as Haddock says to Wilson in their debate, "Mr. Wilson may tell you he has seen spirits, but he *don't*; he never saw a spirit." The reply is both impudent and impertinent, I think, for I cannot see how a negative assertion has any bearing upon a fact affirmed. Why do I say that the seeing of spirits is "a fact affirmed," since I never saw a spirit? Because the evidence, to my mind, that Mr. Wilson sees spirits, converses with them, is as conclusive as is the evidence that telegrams are sent over the electric wires, and although I cannot work the telegraphing apparatus, I must believe that others do it, more or less correctly, in accordance with the proper condition of the electrical machinery and skill of the operator. I would not discourage any one from reasoning to discover the truth, nor intimate that they should wait for angel visits, by saying: "Our religion is one of knowledge, and not of faith like the orthodox religion." When reason asserts her right she leads to correct belief, else reason were useless.

☞ The class just entered at Yale is the largest ever admitted (numbering nearly two hundred), and contains the first colored student that ever presented himself for admission.

☞ The executive Committee of the Illinois Industrial University have voted in favor of female students, in case their parents shall have provided them with suitable homes.

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TABLE OF CONTENTS.

Author.	Subject.
Henry J. Raymond,	To the New York Public.
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To his Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving.	Visit to Henry Clay.
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef. A Tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and out of Purgatory.
Lady Blessington,	Distinguished Women.
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Gilbert Stewart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to My Starry Home.
Rev. Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
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Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit-Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit-Life.
Charles E. Elliott,	Painting in Spirit-Life.
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Chapter X.—Interview with Pollock.
Chapter XI.—New Desires.
Chapter XII.—John C. Calhoun.
Chapter XIII.—Interview with Webster.
Chapter XIV. A Second Visit.
Chapter XV.—Another Interview:
Chapter XVI.—Reformation.
Chapter XVII.—The path of Progression.
Chapter XVIII.—Valley of the Shadow of Death.
Chapter XIX.—A Mirror.
Chapter XX.—The Book of Life.
Chapter XXI.—A Beautiful Lesson
Chapter XXII.—Retrospection.
Chapter XXIII.—The Mechanic.
Chapter XXIV.—The Preacher.
Chapter XXV.—Reception of Spiritualism.
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Testimonials.

The Waters' Pianos are known as among the very best. We are enabled to speak of these instruments with confidence from personal knowledge.—N. Y. Evangelist.

We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

Our friends will find at Mr. Waters' store, the very best assortment of Pianos, Melodeons and Organs, to be found in the United States.—Graham's Magazine.

Musical Doings.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which show a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed we have one of Mr. Waters' Piano Fortes now in our residence, where it has stood for years, of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on said piano, and all pronounce it a superior and first class instrument. Stronger indorsement we could not give.—Home Journal.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters' Piano ranks with the best manufactured in America.—The Independent, N. Y.

v 8 n 1 tf

HERMAN SNOW, 319 KEARNEY St. SAN FRANCISCO Cal. keeps the RELIGIO-PHILOSOPHICAL JOURNAL for sale, and will receive subscriptions for the same. He also keeps for sale all Spiritualist and Reform books at Chicago and Boston prices. Spence's Positive and Negative Powders, Planchettes, etc., always on hand.

v7 n11 tf

Warren Chase & Co., No. 601 North Fifth Street, St. Louis, Mo.,

Keep [illegible] publications of Wm. White & Co., [illegible] Positive [illegible] Banner of Light, [illegible] Golden Pens, [illegible]

Literary Department

Over the River.

The following beautiful and pathetic poem was a favorite of Jessie Lee's, aged 13 years, daughter of Mr. J. and Mrs. A. Lee, who passed "over the river" to meet her brother, August 25th, 1870. She was a beautiful girl, a favorite of all, and the household pet.

It was spoken by her with great pathos at an exhibition of the Children's Progressive Lyceum, in Du Quoin, on Christmas Eve, 1869.

Over the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost by the dashing tide.
There's one with the ringlets of sunny gold,
And eyes the reflection of heaven's own blue;
He crossed in the twilight gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels that met him there,
The gate of the city we could not see,
Over the river, over the river,
My brother stands waiting to welcome me!

Over the river the boatman pale
Carried another—the household pet;
Her brown curls waved in the gentle gale,—
Darling Jessie, I see her yet!
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;
We watched it glide from the silver sand;
And all our sunshine grew strangely dark;
We know she is safe on the further side,
Where all the ransomed and angels be:
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from those quiet shores
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the shining sail;
And lo! they have passed from our yearning hearts;
They cross the stream and are gone for aye;
We may not sunder the veil apart
That hides from our vision the gates of day.
We only know that their barks no more
May sail with us o'er life's stormy sea;
Yet somewhere I know on the unseen shore,
They watch and beckon and wait for me!

And I sit and think, when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar.
I shall watch for a gleam of the flapping sail;
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale,
To the better shore of the spirit land:
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

The Two Wishes—An Egyptian Tale.

BY JOHN G. SAXE.

In Babylon, some ages since,
Death took, one day the reigning prince;
And so—'Tis needless to be said—
The heir apparent reigned instead.
(For then as now it was the law
"Le roi est mort!"—so "Vive le roi!"
In the same breath the courtiers sing.
"The King is dead!"—"Long live the King!")
The son, on looking round to find
What wealth the sire had left behind,
With other riches,—more indeed
Than e'er a king could fairly need,—
A secret chest discovered, where
His sordid sire, with anxious care,
His golden gains had safely stored.
Till now they reached a mighty hoard.
"Great God!" he cried, "O may I spend
This ample treasure thou dost lend
In charity,—and may I live
Till not a coin remains to give!"
The Vizier, smiling, said: "Good Sire!
Your noble aim I much admire;
But list, your Majesty, I pray,
To what I heard your father say,
While gazing on this very chest,—
Then scarce a quarter full, at best,—
'O Gracious God! be it thy will,'
He cried, 'that I may live to fill
This coffer full! Grant, I implore,
This one request—I ask no more.'"

Written for the Religio-Philosophical Journal.

SONNET.

To Andrew Jackson Davis.

BY C L. JAMES.

Thrice glorious spirit! to whose favored eye
Eternity unveiled her radiant brow,
And oped her secret stores of mystery,
With reverence, hail! Our guardian genius, thou

Standest like that great angel seen of yore,
With feet upon the earth and on the sea,
But hands upraised and voice to heaven, who swore
The phantom Time had ceased at length to be.

Time in thy wondrous vision is no more,
Nor pain, nor death; but glorious, pure and free
Creation spreads her wings from shore to shore,
Through the bright ocean of Immensity,
Where souls unnumbered lose themselves in bliss:
Ah! sweet his life must be who comprehends all this!

West Eau Claire, Wis.

Good And Evil.

Letter From E. B. Wheelock.

BRO. JONES:—In your issue of August 6th, I observe a short note from Bro. Kent, containing a little criticism of my article, published July 7th.

He informs us that he holds in doubt that which cannot be proved. If you, and I, and the readers of the JOURNAL, were to do the same, we should all doubt that Bro. Kent ever has, or does feel pain, because he can not prove it, for who can feel it for him and give evidence that they *know* it. Is not this one of his "dogmatical" assumptions more ridiculous than the one he accuses me of, in assuming the existence of a Supreme Deity possessing the attributes of wisdom and goodness in an infinite degree.

The purport of his criticism is this,— that to assume the existence of God, Deity, Absolute Perfection, is no better logic than to assume the existence of an Almighty Self-existent Devil, and and then "dogmatically" affirm that there is no such thing as "good,"—or God in an *absolute* sense. This is no new Pantheistic nut, and is generally brought up to mislead the unthinking.

But let us analyze both of the above predicates,—the Infinitude of Good and Evil.

Let us make the "dogmatical" assumption that good and evil are self-existent; that both God and the Devil are infinite, and exist independent of each other,—what kind of logic would follow?

In mathematics we have both Single and Double Position, and by the rules of each, we solve rational problems. The mode of figuring, is to assume ("dogmatically") the answer, and by working prove the truth or falsehood of the assumption.

Now, let us work out Mr. Kent's Double Position problem by the rules of rational logic.

We will suppose that God (or good) is infinite, and that the Devil (or evil) is infinite, and then we have the proposition thus: Infinite God plus Infinite Devil, equals 2 Infinities—the [illegible] of which is a lo[illegible] Good; [illegible] evil, [illegible] finite Evil; then a finite good,—

Or by admitting the truth of the infinitude of both good and evil, we would have the problem of the boy, who said: "Master, suppose two big snakes, of equal strength and power, should swallow each other up, what would be the remainder?" Answer,—nothing plus nothing.

Or suppose again, that evil and good are both finite entities—each at war with, and eating up each other,—then what will become of Bro. Kent?

He says he is acquainted with one man who "knows" that evil is as real, as absolute, as positive as good. I would like to know if he intends to give the same meaning to the terms above used, as I did in the article to which he refers.

By *real*, I intended to signify that which is, and ever was, and ever will be. Hence whatever is liable to pass away, in the above definition, is not real.

By *absolute* in logic, I mean that which exists independent of finite conditions, and cannot be changed by contingencies of any name or nature.

By *positive*, I mean the possession of a force and power superior to, and above all other forces and powers—self existent and infinite—filling, pervading, and permeating the infinite whole.

Now, if Bro. Kent can produce the man who "knows" that evil is real, absolute and positive in the above sense,—why, Barnum, the great showman, would give a thousand dollars for him; and make an independent fortune out of him in three months, and would have him embalmed for the benefit of future generations. A little child can tear down a bird's nest, but it takes a bird to build one.

Bro. Kent usually writes to tear down, but what does he attempt to build up?

My faith is that he often feels pain, but can he prove it to me? Were he destitute of a nervous system he would feel no pain. The suffering of pain when rightly understood, is a friendly admonition to mankind. (See Combe, on the Constitution of Man.)

In imitation of our friend, I would subscribe myself, both yours and his in love.

E. B. WHEELOCK.

MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

CHICAGO.

Mrs. A. H. Robinson, 148 Fourth Avenue.
Peter West, Room 23 159 S. Clark St.
Dr. W. Cleveland, 56 West Harrison St.
Mrs. M. Smith, 141 S. Clinton St.
Dr. J. Wilber, 71 N. Sheldon St.
Mrs. Abbott, 150 Fourth Ave.
Mrs. Allen, 61 Third Ave.
Mrs M. M. Jenks.
Mrs. Ettie Brown, 128 W. Washington St.
Mrs Levering.
Mrs Lowry, 411 State St.
Drs. J. T. Lewis and wife, 75 Third Ave.
Dr. Sargent, 75 Third Ave.
Mrs. Norgrove, 88 20th St.
Mrs. Jorgenson, Inspirational Medium and Symbolic Seer, 69 Cass St., Chicago.

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Mrs. Julia M. Friend, 116 Harrison Ave.
Mrs. S. J. Stickney, 333 Tremont St.
Dr. Main, 326 Harrison Ave.
Mrs. A. C. Latham, 292 Washington St.
Freeman Hatch, 8 Beaver Place.
Mrs. L. W. Litch, 97 Salisbury St.
Mrs. Marshall, 89 Edinboro St.
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Mrs. A. M. Hardy, 158 W. Concord St.
Samuel Grover, 23 Dix Place.
Mrs. F. C. Dexter, 231 Tremont St.

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Mrs. A. B. Severance.

BAYONNE CITY, N. J.

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NEW YORK CITY.

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Miss Blanch Foley, 634 Third Ave.
Mrs. H. Seymour, 150 Bleeker St.
J. H. Haff, 170 Broadway.
Mrs. J. Cotton, 247 E. 31st St.
William J. Van Namee, 420 Fourth Ave.

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Mrs. Helen Grover.

GREEN GARDEN ILL.

Mrs. Calkins.

SAN FRANCISCO.

Wm. H. Hatch, 128 Kearney St.

ST. CHARLES, ILL.

Mrs. Leonard Howard.

SAN JOSE, CAL.

Mrs. Mary E. Beach.

PEORIA ILL.

Mrs. Orrin Abbott, developing medium

BELOIT, WISCONSIN.

U. S. Hamilton, Healing Medium, and Normal Inspirational Speaker. Beloit, Wis.

MINNESOTA ASSOCIATION.

The Third Annual Convention of the State Spiritualist Association of Minnesota, will be held at Minneapolis Minn, Oct. 21st, 22d and 23d, 1870. All persons attending the same must purchase round excursion tickets at their respective stations, receiving their return tickets, which must be signed by the Secretary of the Convention.

Return tickets free are promised on St. Paul & Milwaukee' St. Paul & Sioux City, Hastings & Decota roads.

Come one, come all.

Harriet E. Pope, *Sec'y.*

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 28th, 29th and 30th of October next for the State Association, to be held in the State Capitol at Lincoln.

There will be good lecturers for the occasion.

We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely.

By order of the Committee;

ALONZO ROGERS, *Corresponding Secretary.*

NEW ADVERTISEMENTS.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

$3,00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, OCTOBER 22, 1870. VOL. IX.—NO. 5.

Original Poetry.

Written for the Religio-Philosophical Journal.

AN IMPROMPTU POEM.

BY ELIZA A. PITTSINGER

Suggested by the reading of Mrs. Farnham's "Woman and her Era."

Her glory arises, her mission appears,
To grow with the dawn of the far-coming years;
The spring hath its blossom, the summer its bloom,
The autumn its harvest, the winter its gloom;
The spirit its season of hope and regret,
And the star its own time to rise and to set;
The mind hath its master, and greatness its deed,
The soul its own orbit, and the era its need.
The world's dark horizon for a time may obscure
That azure-like glory, translucent and pure,
That eyes with its softness, and tinges the goal
Of that shadowy region, the realm of the soul,—
The realm of the soul where the artist ascends,
Ensphered in that halo of brightness that blends
With her own quickened power,—the splendor that gleams,
Soft, glowing and rapt, from the sphere of her dreams;
The artist. O world! the true savior and guide!
In all hearts and all homes let her teachings abide.
Let the world ever bless and hold the name
Of her who was sent to redeem and reclaim!
Her lessons, ye mothers, oh! cherish and heed.
To the dawn of that grand coming era we speed;
That era of woman, by a woman alone
To the world in the glow of its beauty made known;
In the love for her sex; in the good to her race,
In her patience, her firmness, her meekness and grace,
In the work of her life, and a book by that name,
Whose grand inspirations the ages proclaim!
O Jove, thou art vanquished! the warfare is done!
Yield, yield to the goddess the crown she hath won.
Full-armored, inspired, illumined, she glows
With the pearls she hath won in the strife with her foes,
While the power that she wields, and the scepter she sways,
But the charm of her own inner wisdom portrays.
The Era of Woman!—the Era of Gold!
The blending of genius and love to unfold
In a new inspiration, as onward it speeds,
Blends light with the ages and hope with the creeds.
Let us live in the new, for the old dies away,
And mingles its gloom with the germ of decay,
While Time by the light of its wings bears us on
To the portals that lead to the roseate dawn
Of that grand coming era, by a woman foreshown,
As she swayed the vast regions of mind with her own.
O Man, thou art equalled!—the contest is o'er!
In the realm she hath chosen she reigns evermore.
Henceforth let her spirit, untrammeled and free,
By the light of its own subtle destiny flee.
Speed, speed on your car! and away in your flight,
As ye clip your soft wings in the fresh morning light,
O ye coursers of Time, o'er the swift coming years
To the dawn when the type of this woman appears,
When regal, illumined, transfigured, serene,
She shall travel on the verge of that era—a queen!

The Message.

Oh, bear a message, gentle wind—
And linger not upon thy way—
To one who longs for me to-day;
Her ear, by city noise undinned,

Will hear thy gentle whisper—hear
And understand thy fairy tone,
Which speaks of one who sits alone,
Whom thoughts of her alone can cheer.

I will not give thee words to bear;
In passing, thou hast read my heart;
Bear that to her who has the art
To spell the utterance of the air.

INTERESTING PARTICULARS.

The Authorship of "Great Truths."—Miss Eliza Pittsinger, the California Poetess.

LETTERS FROM ANDREW JACKSON DAVIS TO MISS ELIZA A. PITTSINGER.

DEAR FRIEND:—At my request, Mr. Jones of the RELIGIO-PHILOSOPHICAL JOURNAL, has sent me your address, and I therefore write to inquire relative to the authorship of "Great Truths."

Many times I have tried to recall exactly how and when that excellent poem came into my possession. I think I first saw it some years ago, in an English magazine, credited to some one I thought not entitled to it. Next time, I think I saw it in a newspaper, and credited to another paper; so I directed the proof reader to erase the doubtful name, and when the entire five editions of "Stellar Key" were printed, I found that he had also removed the quotation marks, thus giving a wrong impression.

Now, I want to correct this matter in the next edition.

Will you, my stranger sister, please inform me if in reality you are entitled to the authorship, as I saw it stated in the JOURNAL of two weeks ago.

Hoping soon to hear from you, I am in the ties of humanity, your brother,

A. J. DAVIS.

Orange, New Jersey, August 6th, 1870.

MY SISTER AND FRIEND:—Yours of the 10th and 11th inst., all in one letter, came duly to hand, bringing ample evidence that you are the author of "Great Truths," a high, strong, invigorating poem, for the writing of which, you shall receive full credit in the next edition of "Stellar Key."

At your request, I return the editorial notices and other matter you had the kindness to send me, and for which you have my sincere thanks.

Mrs. Davis joins me in rejoicing over the accident—the agent of good fortune—whereby we have been put into direct communication with you. The divine fire, burning in your many printed words, has reached and warmed and fed us very often, but you, hitherto, have seemed a far-off personality; now you come with your living truths and dwell in our life, bestowing happiness. Should you wish any volume of mine—one or several—please inform me, and you shall at once receive it or them. Mary (my wife) sends with me affectionate remembrances to you.

In the ties of humanity, your brother and friend,

A. J. D.

Orange, New Jersey, August 23rd, 1870.

From our Special Correspondent.

"THE DEVILTRY OF NEW CASTLE!"

Jottings by "Reporter."

DEAR JOURNAL:—I have travelled hitherto, North, South, East and West, to hear it repeated that your goodly city of Chicago, "the Queen City of the West," was the wickedest of all wicked cities in our American Confederacy of wicked cities and wicked states. So you may judge of my surprise to hear the curse taken off Chicago yesterday, in a long tirade, called "preaching by Rev. Mr. Jenkins" of this place. According to his assertions, people here make night hideous with strange noises till a late hour, and even disturb his comfort and repose by getting too near his door; and when he scolds them, they only insult him for it. Naughty boys and girls of New Castle! to do the same thing to a minister that you do to other people!

Brother Jenkins says that the word "deviltry," and "according to Webster," is "the only word that expresses his meaning," and calls these disturbers of the peace, "wretches," and that most emphatically. And he tells his hearers that the church is demoralized, and families of church members lie, steal, play cards, gamble, slander, break the Sabbath, and dip snuff, and the clerks and young men of the city ride out on Sundays with hired horses; and after lashing his audience on the sin of "innuendoes," he comes in with one of his "contemptible sins," by saying that the employers of these young men "had better be looking out for their till." "Sly innuendo," he asserts, is by far a greater and meaner sin than an out-spoken slander. "If you must slander at all," says he, "do it boldly and openly."

Brother J. declares that the people of New Castle are a "Godless set" and there is almost as much, or "about as much hypocrisy outside the church as in it," but very wisely leaves this an open question. After urging the necessity of strict family discipline and home government as the grand restorative, he illustrated his point, rather dubiously, we thought, by a very tender rehearsal of his experience a few days ago. Traveling in the caboose, a brother Christian in deep sorrow requested an audience with him; and it being granted, this afflicted brother asked "why it was that after a long and careful course of training by Christian parents, such mournful results should follow," for this parent had to deplore the ruin of a lovely daughter. After a solemn pause by the speaker, and an ominous shake of the head, said he, "I told him there must be a screw loose somewhere."

Without further explanation, he then told us that not twenty miles from New Castle was a minister's family who were going to pieces. He urged the necessity of better morals, complained of insubordination everywhere, complained of the city authorities and the people for permitting all these vices, and then told them flatly that morality would not save them, and only the holiness of God and obedience to his laws, could avail. As if God's laws did not save by morality, as if morality were not the fruit of true religion.

He made but slight allusion to a "progressive theology," which he denounced, but spent much breath in trying to prove a personal devil, which his whole discourse went to show had completely outwitted God and the preachers, by getting on terms of extreme intimacy, even with church members! And as a pleasant variation, we did not once hear that this declension, this terribly bold and constant immorality, was caused by any "progressive theology." And it struck us most forcibly that it would be an improvement on the "devilish" state of things in New Castle, to import a better religion. For if such results as Rev. J. has sworn to, is the harvest of old theology, and that with so many institutions in full blast, and so much outlay of lungs and money, should not some messenger of the true God make an effort to save this modern Sodom? Verily, according to Brother Jenkins, there are not "five righteous men" in this city.

Now, this is giving the facts, and doubtless they are pretty near the truth, for would a "Christian" minister bring such allegations before his audience if there were not great reason for so doing?

Where is Rev. Haddock? Will he take notes on the other side, now that he has been so very busy in maligning Spiritualists? What does all this mean, Rev. Haddock? Is it the work of evil spirits among the church members? Does this picture of an orthodox minister, which he declares to be a true one, present a fair and unsullied page, as the result of dogmatic theology? You charge hetrodoxy with these things, while he, more bold and courageous, probably, in sifting his own wheat, charges it upon the church, as well as upon the world. Every body knows that the "church is demoralized," as Mr. J. says, but generally such sins are winked at. Rev. J. has been scolding at a serious rate, and for once, we find a Reverend who gets as near His Majesty as Luther did when he hurled the inkstand at his corporosity.

On the whole, we rather admire the heroism of R. J., though we thought he manifested a good deal of acrimony, mingled with his sympathies, and while listening, took a phrenological survey of the crowd, in which we formed a pretty good opinion of the people, for we did not discover any special indications of depravity there, and thought they must, on the whole, be a very tolerant and good-natured people. But we do not think they have much fear of a personal devil or a literal hell, or even the Jenkinses. Truly,

REPORTER.

New Castle, Pa.

The Hidden Sweet.

The honeybee that wanders all day long
The field, the woodland, and the garden o'er
To gather in his fragrant winter store,
Humming in calm content his quiet song,
Seeks not alone the rose's glowing breast,
The lily's dainty cup, the violet's lips,
But from all rank and noxious weeds he sips
The single drop of sweetness closely pressed
Within the poison chalice. Thus if we
Seek only to draw forth the hidden sweet
From all the varied human flowers we meet
In the wide garden of Humanity,
And like the bee, if home the spoil we bear,
Hived in our hearts it turns to nectar there.

From our Special Correspondent.

Letter from D. W. Hull.

Another Wonderful Medium—Spirits come and talk through a Speaking Trumpet in an Audible Voice—Levitation of the Medium—Her Abduction by those in the interest of the Church.

BROTHER JONES:—It is always a pleasure to me to report the progress of mediumship, so far as I know it to be genuine.

During the last two days, I have been speaking for the Spiritualists near Covington, Indiana. On my arrival at this place, I was met by quite a number of persons each one telling me in their own way—and yet all agreeing in the particulars—of the abduction of Mrs. Jennie Curtner, from the house of Mr Galloway, six miles north of Covington, Ind.

It appears that some time previous, Mrs. Curtner and her husband, who were then in Illinois, had separated, he having misused her most shamefully, and that she found her way to Covington, and soon became a medium, much to her sorrow, as she did not believe in Spiritualism.

Frequently when she would be sitting very quietly, she would be raised to the ceiling, chair and all, and then be gently let down again. And a very short time afterwards the unseen forces began to talk in an audible voice through a speaking trumpet.

The neighbors poured in by the score to see this wonderful manifestation, and they left astonished. But something had to be done. People were fast becoming converts to this (to them) new doctrine.

So the dignitaries of the Church consulted together, and the result of this consultation was: she was gagged and taken off, and would have been taken out of the neighborhood had she not made her escape.

How many evenings they had laid the ambush for her, we have no means of finding out. We only know that she stepped out of the door one night, when two men stepped up, put a gag in her mouth, so she should not alarm the inmates of the house, forced her in a carriage—one of them disappeared, while the other, whom she recognized as her unworthy husband, drove off nine miles to Attica with her, there intending to take the cars for Illinois. A part of the time she was unconscious, under the influence of chloroform.

When she recovered, she noticed the horse would keep stopping, and when she observed closer, she saw her spirit father catch hold of the reins.

Arriving in Attica, the horse began to balk and act in such a way that her captor was compelled to jump out and go to the horse's head—meantime she saw her spirit father stopping the horse. No sooner had he done this than she jumped out on the other side, and ran off, leaving him to hold the horse.

She found her way to the house of a kind friend, and from thence back to the neighborhood from whence she was kidnapped, and there she remains to day, giving tests, while the Orthodox neighbors sit and growl, like a toothless old dog.

As I wished to have a personal knowledge of the affair, I secured a sitting with her for myself and such persons as I desired to have with me. The friends I took with me were Dr. C. C. Pete, Mr. O'Neil, Mr. Ridge and Mr. Miller and his wife.

I sat next to her myself,—held both her hands in mine, whilst my other hand was held by the neighbor next to me. I was well satisfied there could be no collusion without my knowing it. In a moment the trumpet, which was the shape of a large, old-fashioned dinner-horn, came bunting its middle against my head, and then it would get on top of my head.

All this time I knew that each one in the line were in their places; for while I was holding the two hands of the medium, I was talking with each one of them. The horn finally took its place a little in front of the medium, when a war-whoop was given through it, and Matanawana, one of my controlling influences, announced himself as possessor of the horn. After this, her controller spoke through the trumpet and said:

"Brother Hull, your little Emma is here."—(No one knew I had a child by that name in the spirit land.)

"Is she?" I replied.

"Yes," said the voice, "and Alice is here, too; and your little boy is here,—three children!—isn't that nice?"

The voice then talked to other persons in the circle; then the trumpet visited my head again. In the neighborhood where they are having these manifestations, there is not one of all her evil wishers who raises the cry of collusion or sleight of hand. They have tried every way to expose her, and have failed, and now their only hope lies in helping the Lord out of the way with her.

I shall be in Chicago in a few weeks, and if I can find a good home, where she can have a room to herself, and good influences about her, she will establish herself there permanently. She is now giving seances and getting nothing for it.

OLD SAW No. 1.

—If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

The Sacred Mother.

"Every woman becomes a Madonna by the cradle of her first-born child."—T. W. HIGGINSON.

In the glow of many a sunset,
In the hush of many an eve,
Sits a young and sweet-voiced mother,
Where the plaintive low winds breathe,
Through the leaves of the latticed window,
A song of the summer day,
While she chants a sweeter measure
To her darling at rest from play.

Young mother! thus sweetly singing
To the baby upon thy breast,
Lulling with tenderest carols
Its beautiful form to rest,
Dost thou feel the encircling presence
Of the God who hath chosen thee
To clothe in his glorious image
The form of humanity?

Very near to the Infinite Nature—
Very near to the heart of God—
More blest than the "hills of Beulah"
Which the white feet of angels trod,
Is the sacred heart of woman—
The nature through which alone
The divine can become embodied,
And the spirit reach its home.

Look up, O my drooping sister!
To the crown that awaiteth thee,
When Truth, like a mighty anthem,
Shall sweep over land and sea;
When woman, the Sacred Mother,
The cherished, the free, the blest,
Shall be to unfettered millions
An angel of peace and rest.

Orange, N. J.

With a Flower.

Though but one blossom spray I bring,
In that bright hair to twine,
I would that every budding thing
Of June and summer should be thine;
While heart's ease all her purple wine
Should press for thee, wild roses red
All their cool, fresh spirit shed
Round thee, and forget to cease
Long as sunbeams in the fleece
Of heaven weave their shining strand;
And at last a heavenly hand
Give thee, give thee
Lilies of eternal peace!

Beecher.

He Says the Bible is Full of Fictions—There is no Lake of Fire and Brimstone in the Hereafter—The Streets of Heaven Not paved With Gold and Silver—Every Man his Own Heaven Maker.

From the New York World, Oct. 10th.

Plymouth Church was more than crowded yesterday morning. Many persons were unable to obtain admittance to the building.

After the other preliminary exercises, Mr. Beecher proceeded to preach, taking his text from Matthew XXII, 30: "For in the resurrection they neither marry nor are given in marriage, but are as the Angels of God in Heaven."

In Jerusalem, said Mr. Beecher, every one of the factions had their turn in propounding to Christ their questions; they had their enigmas and their dark sayings, which had no substantial truth, and here is a specimen:

The Sadducees did not believe in a resurrection, according to the land system of the Jews, by which property was to be kept in families. If a brother died, his widow was to be taken by his next brother, polygamy being permissible; and so there was a widow who passed from one brother to another to the seventh. "Now," say they, "in the other life whose shall she be, for all seven had her?" The answer of the Savior was substantially this:

"You are a set of ignorant fools."

It was couched in other language than this, but it came to that. "Ye do err, not knowing the power of the Scriptures." You blunder, you are ignorant; the everlasting law of nature is the law of God. For in the resurrection they neither marry nor are given in marriage. But, although he likened men in the future state to angels, he did not explain what angels were. He said that there was a part of man that ceases and does not go into the other life; that a portion of his powers which fit him for this lower life will stay here, and wither, and fall back, and that in the other life we shall carry those qualities which are highest and noblest. His reply, therefore, is remarkable, both for what it says, and quite as remarkable for what it leaves unsaid; for not only here in this passage, but every where in the Bible, you will be struck with how little he has had to say about the other state. He poured light on life and immortality, but he certainly did not reveal them. In the passage, "Ye do err, not knowing the power of the Scriptures," he affirms that the Old Testament taught that there was another life after death; and it may seem strange, but it almost requires some such affirmation as this to persuade us that the Old Testament did recognize some such doctrine. For it has never been explicitly taught, though a great many times recognized, and there can be no question but what in those early times, such a dim faith existed, though there is not a single instance in the whole of the five books of Moses, when it is addressed to man as a motive of conduct; all idea of reward and punishment relative to this life. If you do this, you shall be punished, or if you do that, you shall be rewarded here in this world—now here in the other. People ask, can Universalists be Christians? Let me ask them how could God maintain an economy that run for 4000 years, and never recognized any such thing as a future state. And there is nothing taught in the New Testament that is specific as to heaven, whether it is a thing or a place. There is no account given of its government or of the experience of those that are there. A[illegible] questions, therefore, are not answered, which [illegible] heard of not unnaturally inquisitive spirits to ask. We reason now more in respect to our own nature than the ancients did. Paul declares that "flesh and blood shall not inherit the Kingdom of Heaven," yet there shall be something like this form, yet not this form; what it is to be, you know as well as I do, and none of us know any thing about it. There is not one single line of explicit statement, as to what will be our employment in the Heavenly land; we do not know; it is not stated. In short the questions guaranteed by our condition on earth are answered mostly thus. We do not understand the power of God, and in regard to the resurrection, it does not yet appear what we will be. "We see now as through a glass darkly, but then face to face." But this very vagueness is better calculated to stimulate zeal and endurance, than if it had been analyzed and made plain to us philosophically. We are taught vaguely; every thing is left to the imagination. But you will say is this not satisfactory? No, for it is through the imagination that children are always taught in relation to those things which are above them, and we are here as children, not competent to understand things wholly beyond the reach of our experience. Therefore, every instruction is given to us through the imagination. It is the truth of God addressed to our hearts and to our affections through the imagination. It may be said, therefore, that heaven is a revelation to man's heart through his imagination, and God thus teaches us of things which we can not understand in any other way. The teachings of the Bible are pictorial, so of the pictures of heaven and hell; we are not to suppose that literally there is a lake of fire and brimstone.

You do not believe it, nor do I. Nor are you to suppose that Heaven is paved with gold and silver. You do not believe that. If people did believe it there would be more misers anxious for their soul's salvation. [Laughter.] It is used as a pictorial figure; we have no means of understanding the actual thing; we know nothing of it. It is to us a fiction, and fiction is oftentimes more nearly true than truth is itself. If I should try to tell my child about an eclipse of the sun, and should say that the moon, in a sportive mood, thought it would get before the sun and obscure its light, he would really have some idea of what an eclipse was, but if I should explain it to him scientifically he would know nothing about it, and the Bible is full of fictions, although it has made so many good men who would be afraid to read a novel. But all that men know of art, of riches, of courts, of crowns, of Palaces, all the beauty of trees, of gardens, all in rivers and mountains, all that is most beautiful in nature, will be found to represent to them the heavenly state. So men may take all the elements they have learned to esteem, and make a heaven out of them. The true use then to be made of the Scripture is not to give a literal representation of its symbols, for it is quite possible for the Bible itself to stand in the way of understanding the Bible, but the true use is to repeat the process of reasoning as was done in the olden time. The Princes of earth do not give me much admiration of heavenly princes. Counts, I have seen them, and I do not think much of them; but while these pictures do not do me much good, for I am a Democratic Republican—(ahem)—a Republican Democrat, I mean, they may do good to others, and may go far toward interpreting the heavenly state. But when we want to make for ourselves a heaven, we have got to picture all that we value as noblest and best. A maiden may imagine for herself a heaven made up of her own purity, and a matron may also imagine her own heaven.—Every one may fashion for himself his own heaven, which shall bring it clearer to him than any other man can make it for him. You may be shocked at this language when I tell you that you may make your own heaven, but you do it, nevertheless. God makes your hearts wiser than your heads, and that is the case with many who otherwise would be absolute fools. Our idea of heaven must be pictorial; it cannot be otherwise.

We are not developed here. "We now see as through a glass, darkly," and only by and by shall we see face to face. Take for instance, the lower classes of society—not the poorer class, but the vicious, the gross. They cannot understand the picture of a pure family; they taint it with their own slime. In other words, the bottom cannot understand the top, although the top can and does understand the bottom. All that we can know of heaven is that it is a place of blessedness, a place of rest. No great nature ever lived but what found this world insufficient for him, but on your way heavenward do not despond, do not find fault; if you do you are no gentleman. It is but for a time that you are to be here, and then you will go home. When I go to Europe I find fault with the ship, with the attendants, with the sea sickness; but I lay on my back, and charge ten days to profit and loss, and wipe it all out. When travellers find fault at hotels, the landlord says it is because they never lived well at home, and there is great philosophy in this, for the man that lives well at home says, why should I complain? I am only here for a time; I shall soon go home where I can live well again. So when the time comes, which cannot long be delayed and my gray hairs become white, and my hand palsied, and I can scarcely pronounce the benediction, you will say I remember him in the days of his power, he is old now, he must pass off; it is sad to see him here; but then you will say he is like an old tree in November, and March is not far off, it is but a step. It is only the outward part that is wasting; for though the outward man perish, the inward man is renewed day after day. I am glad that I have been able to do some good, but I am willing to lay down my task when God requires it of me, for I have this imagination of heaven which makes me cheerful and indomitable in the day of trial.

Written for the Religio-Philosophical Journal.

SPEAK NO EVIL WORD.

BY K. INGALLS.

If thy day be dark. O mortal,
If life's cup be filled with gall,
Pass it never to another,
Raise it boldly—drink it all;
Drink and be thyself the martyr,
Let no murmuring sigh be heard.—
Tho' the cruel world may wrong thee
Speak no evil word.

If thy life be one long summer,
With no bitter, chilly breath,
Like a ghostly form to murmur
Of thy bright hopes' early death;
If the waters of thy being
By no evil power be stirred,
Look more kindly on the erring,
Speak no evil word.

If the wine cup tempt thy brother,
And he fall from lofty stand,
Down where fancied demons hover,
Vipers twining round his hand,
Look upon him with compassion,
Let your kindest thoughts be stirred,
Give him strength from out thy manhood;
Speak no evil word.

If thy sister's heart be trusting,
Gentle as some white-winged dove,
If her soul be kept from rusting
By a glowing flame of love,
And she find at last it burneth
To the core,—poor wounded bird!—
Pity her—she needs it, brother,
Speak no evil word.

If, conditions made thee stronger,
Wiser, freer from all blame,
Let thy light shine on some wanderer—
Be a staff to guide the lame.
If a shield was given to thee,
Blame not those who've none to gird,
Of the Master's wise designing,
Speak no evil word.

Noble souls need not thy praises,
For they catch the angels' smile;
He who needs them most, O mortal,
Is a lowly erring child,
For his heart turns ever earthward,
Angel songs he never heard:
If you'd lead his spirit heavenward,
Speak no evil word.

Lyons, Mich.

Original Essays.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN MUSINGS.

By F. B. Dowd.

In the goodly city of Davenport, once upon a time, not many years ago, on an alley near to the river, in an old frame building, whose broken window spoke of the carelessness of its owner and the poverty of whoever might be the occupant, whose loosened clapboards talked with the night-winds, or laughed at the woe they scarcely hid, when winter howled and shrieked the long nights through, there lived, or rather stayed, a mother and her five little children. She was not a soldier's widow, but rather the widow of a Railway company, for her husband had fallen a victim to a common accident on the Railway, i. e., he had been killed, as the company said, by his own carelessness, while acting as brakesman. It is sufficient for us to know that the company refused to pay the widow and children for the husband and father, and having no friends and less education, she did not seek the courts for redress, but rather, sought the wash-tub for bread for her little ones. She and the little ones had but recently arrived in Davenport, and had established themselves in this old rookery at the rent of $4. per month,—payable in advance, of course—with the stipulation in the lease, that in case she failed to pay, the landlord (God pity the name, land-shark is more appropriate), should have a lien upon the bed, and stove, and other furniture used on the premises, tho' this last clause was unnecessary, seeing they had only the bed, a stove, a dry goods box, a few old plates and broken knives and forks, the wash tub and board, with a bucket with a leather strap for a bail. As I said, this last clause was unnecessary, and it might so seem to any one but a landlord—to him these last articles were of more importance, perhaps, than the others, but they were all so many mill-stones wherewith to grind rent out of the poor mother, even if the children went hungry. Certain it was that he had power by virtue of the lease, to take all she had without process of law if she failed to pay. Well, he was not to blame. The law had given him the right to do as he pleased with his own property, and had likewise given him the same right with her bed, stove and wash tub. What matters it if he did take advantage of her condition to exact this lease before he opened the creaking door of the old tenement to her? The Law says nothing against this, and hence it must be right. It was Saturday night. The rent was due. The poor woman had scraped the money together, but they had no coal—it was bitter cold—only a few cents' worth of bread, and the children were hungry. She waited for the landlord in order to appeal to his sympathy for a few days respite on the rent, before purchasing the necessaries of a few days. But the landlord would not listen. He thought: "These people are wholly irresponsible; if you grant them one favor, they will ask for a thousand." So he said to the woman:

"That ain't business, madam! You owe me! Now pay me, and I'll go! I cannot attend to your business and mine!"

With a heart bursting, and throat aching with indefinable emotions, she gave him the money, and he passed out into the gathering shadows of night. The cold night winds rushed in as he rushed out, and the night shadows gathered thick and dense in the alley, being driven back by the gas lights on the streets, and the shadows grew thick and dense in that woman's soul, being driven back to skulk there, by reason of joy and music in the mansion across the way.

"To the poor master now," she muttered, "there's only this way open for me and my little ones." So hastily throwing an old faded shawl over her head, she sought the office of the Superintendent of the Poor. The office was closed; so, after many inquiries, she found his home, and was admitted to a cozy parlor well lighted with gas, and warmed with a good coal fire in an open grate.

The Superintendent was sitting in his easy chair, clad in a loose wrapper and slippers, reading the evening paper.

The poor woman burst into tears as she told her tale of woe, and pictured, amid her broken sobs, the wants of her poor children. The man was not bad at heart, but the duties of his office required him to be careful where he bestowed the charities of the county. This eternal watchfulness for the interests of the county, and the necessary sealing up of his natural sympathies by reason of the many impostors who applied had rendered him gruff and hard to all applicants. So he merely made a minute of her residence, and told her that on Monday, some one of the Board would look into her case, and in due time, if she was needy, she would be helped.

"Oh, sir! Can't you help me to night? My children are shivering with cold, and suffering with hunger," plead the wan face before him, looking from out the folds of the old shawl.

"Humph!" said he, "Have you no friends? There must be something wrong here, madam! If you are really so destitute as that, why havn't you applied before?"

Then she told him why. How she wished to support herself, and not be a burden to any one, and detailed again the story of her struggles and hardships; in the recital of which, she stated that she had only been in the city a short time, and consequently had made no friends.

He looked at her a moment while he puffed his cigar; then handed her fifty cents, saying: "I give you this out of my own pocket. Good night, madam! You will be attended to on Monday." (Ringing the bell) 'Maggie, show this person out,"—and resumed his paper.

Out in the cold, the night and the storm; the winds flapping her thin garments around limbs made not to feel; with busy hands clutching at her very heart strings calling for milk, she hurries home.

Did I say *home?* Alas, that such as she have no home! There is only one home for the poor—the grave; no friend except death. So she felt, at least, as rat-like she threaded the streets and alleys, as if afraid to be seen. How she got through that night, and the next day and night, God and that old house, and its vermin and rats only know.

Perhaps a few sticks slyly taken from some-one's woodpile, or a few lumps of coal, taken in the darkness from a coal-house hard by, with hands which shook, while eyes wild with fear kept watch from out the wan face, kept them from freezing. God knows—I do not. But certain it is that, buoyed by the hopes of relief on the Monday, she lived through the long hours, and kept the four older children in bed, and the baby warm in her bosom, drawing the very life from her.

The Monday came, as all Mondays do, and a little after dinner time, John Huntemdown knocked with a stick at the old dirty door. Admitted, John saw the four in the bed, and the two shivering over the half cold stove. Little faces with the large eyes looked out of the poor bed at him; while the baby with its little yellow face and pinched cheeks looked out of the folds of the old shawl one moment, and then, scared, hid its face, and the cracker in the little blue hand, in its dear mother's bosom. God bless the dear mother's bosom—refuge for little ones when there is no other.

The wan face, so careworn and anxious, met his look hopefully, as she offered John the box on which she sat. John, business like, plied her with questions as to where she came from, and all her circumstances and hopes, which he noted in a little book he carried. Then, when he had done, arose and said:

"Madam, why didn't you stay where you belonged?"

She replied:

"Alas, sir! I could get no work to do there, and I didn't wish to become a county charge, and be torn from my little ones, sir! they are all I have,—and all I live for. I'll work my fingers to the bone for them, if I can only get the work to do. I have a little pride, and I didn't want it throwed up at my children that we were paupers. Oh, sir! if you will only help us a little, just so we needn't starve or freeze, till the spring comes, then I think I can get plenty of work, and just keep it still like, sir, so I can hold my head up, I'll pay every cent back to you with interest."

Ah, God! what a prayer that was! It would have touched any heart less cold and hard than John Huntemdown's. He simply shivered, for a breath of old Winter struck him as it breathed through the nostril of the old house (a broken window, I mean). Cooly buttoning his coat, he said:

"We cannot help you! The regulations are such that all we can do is to send you back to where you come from. If you refuse to go, we shall have to break up your family, put out the children, and send you to the Poor House."

"Oh, God!" gasped the woman, as she fell back upon the bed, and buried her face upon her infant.

The four little faces with large eyes began to look hideous in the half twilight of the room, and to send out tears and cries, among which might have been heard that of a boy saying:

"Go away, you naughty man—to make my ma feel so bad!"

John was used to scenes, though, so nothing daunted he drew from his pocket the following Notice, which he read to the woman in a strong manly voice, without a tremor or a note of feeling for the woe which stared at him from the tearless eyes which, large and wild, glared at him. When he was done reading he handed her a copy and left.

Here is a correct copy of the original Notice, as it was filed in the Office of the Superintendent of the Poor. The same Notice is in use now, although the officers' names—but not the laws or regulations—are changed. Changes are often good, especially in officers and bad laws. Would to God this relic of barbarism were changed also. Here it is:

State of Iowa, }
Scott Co. } ss.

To Mrs. Betsey Phelan:

It being apprehended that you will become a County charge for support, it is ordered by the Trustees of Davenport Township, Scott County, Iowa, that you be, and that you are hereby notified and warned to depart from said county immediately.

RICHARD WATCHEM, }
JOHN DOGEM, } Trustees of Davenport Township, Scott Co., Iowa.
JACOB SICKEMON, }

State of Iowa, }
Scott Co. } ss.

I, John Huntemdown, being duly sworn, say that I received the above notice on the 10th day of Jan., A. D. 1853. And that on the 10th day of January, 1853, I served the same upon Mrs. Betsey Phelan, therein named, by reading the same to her, and by giving her a correct copy thereof.

JOHN HUNTEMDOWN.

Subscribed in my presence by said John Huntemdown and by him sworn to before me this 10th day of Jan., A. D. 1853

PETER COSTS,
Justice of the Peace.

What a precious document! And what a precious lot of men those must be who make and enforce such rules.

On the following day the poor helpless woman and children were shipped on a pauper's pass to the place she had left. In this "land of the free" are such things done? By what right or by what authority do you who are elected by the people as the guardians of the poor, take upon yourselves to say that one person even shall not select and live where they please? Were you chosen to guard the wealth of Scott county, or to take care of the suffering poor? Do we not pay taxes enough, if they were rightly appropriated, so that none need go hungry or cold? Isn't there room enough here? Isn't there bread and coal enough? What crime was Betsey guilty of, that she should be deprived of the comforts of life, and hunted from this beautiful place where she had hoped lived human beings? Is it a crime to be unfortunate?—a crime to be poor? Why don't you furnish employment for the poor, who are willing to work? What right have you to say a mother shall not have her little ones whom God hath given her? What right have you, sir, to say the little ones who hath done no evil to society or man, sha'l be torn from their natural protector,—their little hearts seared, as with a hot iron, and they thus fitted for felon's cells or the gallows? The greatest wonder is, that, there are not more crimes committed than there is. If the poor were as lost to the dictates of humanity as the rich, what an awful state of society there would be,—just think of it! You Nabobs owe all you have, to the order and love of justice and right, which, like their very life, dwells in the hearts of the poor. They submit to wrong, robbery and oppression on every hand, rather than be guilty of what they are taught is a crime. The notice says, A. D., which means "in the year of our Lord"—great God! if this is your year, it is no wonder you hide your face for shame, when the poor woman on her knees, amid her crying children, begged of you for the help man refused her. No wonder Christ's second coming is delayed,—he dare not come! Crucifixion is too good for him, if he created this state of affairs. But I don't think 'tis God's doings. I think A. D. means "Auld Devil." And he will go to hell one of these days, from whence he never ought to have been let loose. And when he goes, won't we have a long train following? As I write, a long train of the dead are passing, and I recognize prominent among them, the trustees of the poor, with the supervisors of every county in the U. S. But I don't see the poor woman and children—ah! here they are at the beautiful gate, by the chrystal strand, where God's garden of pure souls begins. She waits—they approach—she holds a paper in her hand, and as they ask for admittance there, she reads—what? the same paper John Huntemdown read to her in Davenport, A. D., 1853. John turns pale; his knees shake and smite together; he falls to the ground, and pleads for the bread of life. "You are about to become a county charge," rings in his ears like the roaring of ten thousand hells. "What excuse have you?" says the woman. He gasps out from his bloodless aspen lips, "I was working for the rich! My bread and the bread of my children, depended upon my ability and disposition, to save the tax-payers from expense. I was under the orders of the board of trustees."

"Your excuse is not valid," said the woman, "To be a dog is worse than to be a pauper! Pass on, sir, there's no room for such as you here! The place for dogs is in hell!"

Then came the trustee.—she reads the same paper, and asks, "By what right, or by what authority did you presume to issue such a notice to one of God's creatures, under the banner and skies of free America?"

They answer, "Our duty to the laws of our country, compelled us to act."

"Ah! was you obliged to serve under such laws?"

"No! we *might have resigned*, but the pickings were too rich! We needed the office, and in order to retain it, were obliged to swear to carry out the laws!"

"Ah! then really, it was a mere matter of bread and butter with you also! You had no noble love of your kind, which prompted you to act! Your laws did not require an incumbent of the office to be a man whose heart beat only in the cause of humanity!"

"No, such would not serve. So men who wanted the place for the salary, had no trouble in getting it—seeing that the rich were better protected by them than by sympathetic persons."

"Pass on, gentlemen, to the left. You are no better than poor John Huntemdown; you were only a little more favored by the aristocracy—dogs you are! and must now take the place of dogs! Who comes here?"

"The supervisors!"

"A splendid lot of gentlemen! representatives of each township of your countries; but really who did you represent?"

"We were elected by the people to make rules and laws for the best interests of our countries."

"Were you to look after the interests of wealth or the interests of the people?"

"Well, now—that is a hard question to answer! The interests of the people depend upon the increase of wealth, of improvements, of schools and churches; and hence, the real way to best subserve the interests of the people, was to protect wealth, and prevent pauperism so far as was possible. We originated the notice you hold in your hand, for the purpose of protecting our own country from the influx of paupers from other sections of the country. We were willing to provide for our own paupers, but not those of other countries or states; and many were scared away by its use. We think we did perfectly right."

"To prevent pauperism, was certainly laudable, but did it never strike you that the best way to do this, is to infuse hope, courage and manhood into the paupers; to learn them self-reliance by holding out inducements for self effort; to tax the carriages and palaces of the wealthy, so as to do away with the rags and sufferings of the poor? There is wealth enough, bread, meat, coal, room and material enough, to build neat and comfortable tenements, so that none need want.

The taxes are sufficient, if they were sent in the right direction. Did it never strike you that it was your duty to provide for all who choose to inhabit your county; and that the pauper has as good a right to bring his poverty and ask protection at your hands, as the rich man has to bring his wealth and claim protection? Did you ever warn such as Jacob Astor from your county? No! you are glad when wealth comes, and are ready to tax it; but when the poor come, you are on the alert, like blood-hounds, to see if there isn't danger of their becoming paupers before they have been here long enough to claim your protection according to rules you have made.

Where did you get the right under the Constitution to discriminate between the rich and the poor? Couldn't you take care of the poor of other places, if they came among you, and send your bill and collect of the place from whence they came, as well as to warn them away?"

"Why, yes, we might have done so, if the rule had been general!"

"Well, why didn't you make it general? the people would not have objected. No,—that won't do! The policy is not to help the poor, but to rob and get rid of them. You, supervisors, are as much in the interests of wealth as you would be if there were no mothers'-hearts to ache for little suffering children. Wealth dictates the rules. You make the poor have no voice. You believe in the accumulation and concentration of wealth—of banks, insurance companies, railroads, and other monopolies that rob the honest toilers on every hand, until old age, death or misfortune makes them paupers, and then you hasten to serve a notice on them to quit! Slaves are ye! Out of my sight—truckling slaves to wealth!!—To HELL with you!" shrieked the woman, as she disappeared within the pearly gates.

But the crowd reared with fear, as they fled away and were lost to my view, and I mused: "If there isn't a hell, there ought to be."

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WHAT IS EDUCATION?

By George Haskell.

NUMBER ONE.

The popular idea of education is passing through a routine of mental discipline where the youthful mind is crammed with the thoughts or dogmas of present and past ages, and having passed through a certain prescribed course of drilling, the child is pronounced "educated."

The origin of the term *education* indicates its meaning. It means: *to draw out;* to unfold and develop the innate powers. It means something more than cramming the youthful mind with the thoughts of others, however valuable and important those thoughts may be.

The present popular school systems are deficient in some important particulars. Proper, systematic bodily exercise is neglected, and an unbalanced condition of the physical system, ending in physical or mental debility or death, is the result. When children are confined to the school room six hours a day, without physical exercise, they are not in the best condition for the full development of the mind. But let a portion of the time be devoted to systematic labor or exercise in the open air, instead of confinement in an ill ventilated school-room, and greater advance will be made in mental improvement than if the whole time were spent in study and recitation.

Education is the unfolding or developing of all the powers of body and mind, and is not limited to the early years of this life. We are never too old to learn something useful. We should make education a lifelong pursuit; and while we provide for the young, we should not neglect any age or condition.

Are the popular educational institutions of the day adapted to accomplish the work in the best manner? Let us look at results. The immature mind is stimulated to undue exertion; its powers are overtaxed, and without proper physical exercise it becomes languid, and mental imbecility or physical death is the natural result. How many of the most promising minds are thus broken down and rendered useless! Our popular colleges and educational institutions are defective; they do not provide for the healthy bodily exercise so much needed. We want something better adapted to our condition and needs. We want schools where both sexes can have equal advantages and be educated together. We want schools where physical and mental discipline and training shall proceed together, and where the purest and most elevating morality shall be inculcated, but no sectarian dogmas taught. Leave the mind free to form its own religious creed and obey its own intuitions. We want schools where the science of life, or a true system of living, shall be taught and practically illustrated. We want schools where all the powers and faculties of body and mind can be developed and prepared for use.

We want schools where the use and abuse of all the bodily organs will be so understood and impressed upon every mind, that the evils which result from ignorance may be avoided. We want schools where there will be freedom to think, freedom to speak and freedom to act,—provided such action does not infringe on the equal rights of others. We want children reared where they will be free from the pernicious influence of all vulgar or vicious habits; where they will not be encouraged, by precept or example, in the use of vulgar or profane language, or stimulants of any kind, but where tobacco and all intoxicating drinks shall be regarded as deadly poisons. We want schools where some useful trade or occupation shall be taught in connection with the mental training, so that when children shall arrive at mature years, they will be prepared for the active duties of life. In short, we want schools where improvement and advancement can be made in everything that pertains to human welfare.

As professed reformers, we see and deplore the defects in our popular educational institutions, and we should feel the importance of supplying a remedy. Who is ready for such a work? Who is prepared to make an effort to inaugurate a better system of education,—better adapted to meet the demands of this progressive age, and better fitted to elevate and purify the whole physical and spiritual being?

Written for the Religio-Philosophical Journal.

A COMPACT.

A beautiful Spirit Test—A deceased Wife presents herself to her husband.

LETTER FROM A. A. AVERY.

BRO. JONES: The question is now settled with me, and I am a happy man. You will recollect that I wrote you some time ago about a compact I and my darling wife had entered into, which has now been fulfilled to my entire satisfaction. Last Monday night, Mira came to my room and I saw her and talked with her. I had been reading while in bed, and I turned, and extending my arm, said, "Now, darling, if you are in the room, and can come and lie on my arm, do so." I was then impressed to turn my light down, upon doing which, I returned to the same position, and directly she laid on my arm, and over her face was a thin white veil. I could see her eyes through it, sparkling with angelic sweetness, and I felt her hand placed over my shoulder as palpable to me as ever I did in life, and after the first effusion of ecstatic bliss was over, I said to her, "Well, darling, how is it?" She answered "It is all right, dear." I then asked, "How is it with me?" She answered, "You are all right, darling." I must here state that in our compact, the part she was to do was, if she could return to me, to tell me whether the Harmonial Philosophy which I was teaching her and every body else who would listen to me, was correct or not.

One thing more. After talking with me some time, she said to me, 'Darling, I wish to ask of you one pledge. Will you grant it?' I answered, "You never asked of me anything that I did not do my best to comply with." Then she said, "I wish you would not meddle with politics—there is danger in it, and in the next instant, I was alone.

Now, Bro. Jones, could that be a dream? If it was, let the balance of my life be spent in dreaming. It has cost me many sleepless nights (for I am a laboring man) and many dollars for reading matter, to find out what little I know of the Harmonial Philosophy. Brother Warren Chase says, "That religion can be experienced in the twinkling of an eye; but Spiritualism must be obtained by direct study, research and questioning. Question every thing in the universe. Leave nothing unquestioned, and aside from the answers that nature and God have directed right to my reasoning faculties, I have nothing that has given me any more satisfactory answers than the RELIGIO-PHILOSOPHICAL JOURNAL. Many times a single article is worth the whole cost of the volume which contains them.

Troy, Ind.

Written for the Religio-Philosophical Journal.

THE NATIONAL ASSOCIATION.

Letter from W. Foster.

DEAR JOURNAL:—I notice in the JOURNAL of October 1st, a letter from Brother E. V. Wilson in relation to the National Association, wherein he assumes that National Associations have had a depressing effect, and have been followed by the demoralization of those societies or congregations where they were held. So far as Providence is concerned, the cessation of meetings was entirely independent of the Convention held here, or any influences connected with it. It is unnecessary to detail the scenes, but I may say, that in my opinion, they need not have stopped. The last six months of our operations were as hopeful as any six months at any previous time—the congregations were large on Sundays, and the Lyceum was in excellent working condition, and was doing a good service in providing wholesome food for the children—Brother Moses Hull lectured in May, and in his note in the *Rostrum* touching his visit to Providence, pronounced the Lyceum inferior to none in the country. Mrs. Wilhelm followed him in June, and had large audiences. We adjourned then for the summer vacation, but meetings were not resumed,—from no influences, however, as I have said, proceeding from the Convention.

With Brother Wilson, I, too, believe that Spiritualism is not dead; and I second his suggestion as to mass meetings, and other instrumentalities kindred thereto. We need to become more aggressive, push ourselves against the world more vigorously, and discuss the issue of the hour in the light of the spiritual philosophy. We are too isolated, too much individualized, and do not resolutely band ourselves together, with that moral force our numbers are capable of aggregating. Divided efforts can never achieve great results. Let us then, East and West, North and South, gird on our armor and fight manfully and in unison. If any man has a hobby, let him ride it without running over or against any body, and let every body else look on and let him ride to his heart's content.—Charity,—the rose of Spiritualism, should more perfectly bloom in all our souls, then we could harmonize, work hand in hand, and see the rich fruits of our labors. These are my views in general, and possibly I may some time write as to the specifics.

Richmond, Ind.

Voices from the People.

OSSIMAKE, MICH.—Samuel Ellsworth writes—It is with pleasure that I remit a six months' subscription to your most excellent paper, which I could not afford to do without for twice the amount of money. The Davenport Brothers were here the first of August, and met with perfect success.

TIPTON, IND.—Wm. Paul writes.—I find no fault, or serious objections to the "Pond Wm." The paper is good enough at all times—readable and quite palatable—even if forwarded to the address of the Devil. He is an illustrious character in the spiritual ranks, according to orthodox infallibility, and figures conspicuously in various phenomenon,—waiving the startling fact that he lied in one instance only, and on the auspicious occasion when he offered the kingdoms of the world and the appurtenances thereof to Christ, provided he would worship him.

REMARKS:—The correction shall be made, and Wm. Paul substituted for Wm. Pond. The letters you referred to, never came to hand. When you remit, state the case briefly, as you feel is right, and so it shall be. Let us hear from you, as the spirit moveth.

WATERTOWN.—W. S. Day writes.—Mr. Charles H. Read, medium for physical manifestations, has been giving seances in this place and vicinity, for a few weeks past, and I must say the manifestations made through him are truly wonderful. He is strengthening the faith of the believer, and confounding the skeptic. He is on his way West, and will visit your place soon. All should see him and fail not. The Davenports are wonderful, but Mr. Read surpasses them. No one can witness them and soon forget. They must think, and consequently investigate. I hope you will give him large houses, for I think no one will go away dissatisfied.

Brother A. A. writes:—I wish I had time to write out a few of my thoughts on the question, "Does God keep a Cat?" I would show that all animal life, from the sponge up to man, are cats.

NORTH TUNBRIDGE, VT.—H. L. Foss writes. Every week the JOURNAL comes to me in a nice wrapper, labeled thus—"H. L. Foss, Tunbridge, Vt., June 29, 70." Now, what I want you to do is, to take the two dollars inclosed, and see if you cannot change those dates a little, so that I can feel that I am reading my own paper—not Brother Jones' paper.

NORTHWEST, OHIO.—Jacob Houghey writes. It has been about one year and seven months since I commenced reading the JOURNAL, and I think it is about time to let you know what I think of its teachings. I must say that if the doctrine of Spiritualism, as I understand it, was practiced by all, we would need no jails and penitentiaries to keep bad people in, but all would know the Lord, from the least to the greatest. I have sent you the names of several trial subscribers, and hope that some of them have become yearly readers of the paper. Many of them are taking exceptions to certain ideas published in the paper, but as far as I am concerned, I think it contains food for all. In my immediate neighborhood I am almost alone, there being a small class of blood and thunder Methodists organized here. When we want any liberal food in the way of lectures, we have to go from six to ten miles, but things will not always continue "thusly," as Nasby says. As the time for which I paid for the paper is out, I here send three dollars for a renewal as we cannot keep house without it. So says my wife.

INDIANA.—Wm. Cayle writes.—As you continue to send me the paper punctually, I feel self-bound, as an honest reader, to pay what I owe you. It is a welcome visitor.

POPLAR BLUFF, MO.—D. T. Edwards writes.—I have been a subscriber for the JOURNAL since July last. By mere accident I saw a copy of it. I would not do without it for treble the subscription price.

YORKTOWN, ILL.—S. A. Rogers writes.—I think it the duty of all mediums and lecturers to help circulate our spiritual papers, especially the JOURNAL and BANNER, two great mediums of truth, blessing humanity. The JOURNAL is one of the most popular papers of the West.

☞ A colored student has been admitted to Yale, having passed a very good examination. He is said to be as "black as ink."

☞ "Well, my young gentleman, how would you like your hair cut?" "Oh, like papa's, please—with a little round hole at the top."

☞ The first steamboat used in Great Britain was the Comet, a small vessel of forty feet keel and ten feet and a half beam, with an engine of three-horse power, which carried passengers on the river Clyde, Scotland, in 1814.

☞ New York is going to erect a $150,000 observatory in Central Park.

☞ In Catoosa County, Georgia, a woman recently shouted herself to death under excessive religious excitement.

☞ The fashionable programme for the day at Newport is, breakfast at 10, bath at 11, lunch at 12, dine at 4, drive at 5, dance at 9, and retire at 12.

Original Poetry.

Written for the Religio-Philosophical Journal.

OCTOBER.

BY S. A. NICHOLS.

'Twas a calm October evening,
And over mountain and wold
The glory of heaven descended
In a shower of molten gold.
The rich and yellow sunshine
Was caught by the trembling leaves,
And with bands of glittering emeralds,
Was bound in golden sheaves.
The earth, with hands uplifted
Imprisoned the glowing sun,
Seeking to stay his footsteps
After his work was done:
And up the gorge of the mountain
An army of vapor rolled,
And the borders on the craggs were clad
In a uniform of gold.
I looked on the gorgeous picture,
But my soul was dumb with pain,
For the glory of my motherhood
Could come no more again.
And all the while my spirit heard
The moaning of the sea:
"The tender grace of a day that is dead
Can never come back to me."
But a hand was laid on my shoulder,
And my face was brushed by his hair,
And the peace of a satisfied longing
Was folded around me there.
I knew that beside me was standing.
My pride—my first-born boy;
He was looking with me on the phantom troop,
And clapping his hands for joy.
And the fair October evening
Was bathed in new glory and light,
For the child I had lain 'neath the snowdrifts
Had burst the shackles of night!
He was there—I felt the touch of his hand!
Death cannot part him from me.
The sting of death is drawn at last—
The grave hath no victory!

SPIRITS GOOD AND BAD.

Jottings from the Pen of John Syphers.

Paul says, "try the spirits." We can learn many things by a close and critical consideration of this idea of Paul's.

How can we try the spirits unless they return? All preachers used to say that no spirits ever came "from that bourne whence no traveler returns," and that Spiritualists who said they did, were all liars, and the thing a monstrous humbug! But they have now turned their tune, for a little more thought and consideration of the matter, has proved to these jockeys, that even their Bible (word of God) recognizes this idea of the return to earth of disembodied spirits.

Paul himself was strongly imbued with this idea, for how could we try them unless they came back to us? We certainly could not go into the spirit world at will, and try them there; neither would we have any right or business to do so, even if we could; but when they return to us, we have the right to try them—to test them, to see if they be of God, and whether good or bad. This we determin by what they say and do. It is quite an easy matter to determine, to which class spirits belong after we have become acquainted with the laws of spirit intercourse, and of spirit control. Another idea may be gathered from Paul's injunction to try the spirits.

Both good and bad spirits return. If no spirits return but those of the Devil, as the churches and the preachers now everywhere affirm—why should he say,

"Try them to see if they be of God?"

If the position now taken by the Orthodox churches is correct, then Paul should have said "Eschew the spirits, have nothing to do with them, hide from them, for they are all of the Devil." But the Bible plainly says that they are all ministering Spirits, sent forth to minister to those who are heirs of Salvation. But who sent them forth?

Certainly not the Devil. He takes no such lively interest in the affairs of those who are heirs of Salvation, and consequently entirely out of his reach. No! he never takes any stock in that class of people! He has no need to. He can get all he wants without making any such special effort to secure even that small class of humanity, and besides he does not want to act the hog and take the whole world! He is generous enough to allow unto his great opponent (God) a few souls to people His realms; to enjoy the beauty and the splendor of His heaven and His home.

He is too generous to take delight in seeing Him who made the world, and is the Creator of all things, make an entire failure, and the great sweep of His gospel net through the world coming out with an entire water haul!

He allows Him a few minnies, but appropriates the big fish all unto himself! No: the Devil is no churl, although they say he lies a little occasionally, but who don't? He is rather a clever old mythe, and has some good traits after all, even the ugly black old cloven foot that he is. He is more than satisfied! His business has suceeded entirely beyond his most sanguine expectations.

I am not afraid of him at all, no, not a bit! although the preachers all tell me that he has got a hook in my mouth and is slowly dragging me away to his hole in his infernal volcano, burning with fire and brimstone—in a horn!

But what strange reason and philosophy the churches must have to suppose that God would permit the Devil with his hosts and armies of wicked spirits to invade this world, and lay waste with fire and sword and general destruction His entire realms, while he sits still upon His throne in the heavens and never presumes to sound the trump of war, or His armies of good spirits to meet him and try him at his own game,—to check mate him, or to out flank him in any of his cunning strategic movements! How strange that God should act thus. No! it is a monstrous lie! God has more than a hundred good spirits to the Devils one, in the field to day, and under His leadership the world has nothing to fear from a mythic Devil and his puny Hosts. They say God is a general who never lost a battle, and I believe it.

The Orthodox churches may cry out Devil, Devil, Devil! and evil spirits, just as long as they can wag their tongues, yet the great work of God and the good angels bringing about a new, better and more spiritual religion, will go on, and the gates of Hell cannot prevail against them. It is the same old hue and cry of the Orthodox churches of Christ's time.

They cryed out, "Beelzebub, Devil, Devil! He cast out Devils by Beelzebub, the Prince of the Devils."

But the whole thing was nothing but a short-lived orthodox lie; and as of old, even so to day.

☞ Miss A. P. Ladd, of Augusta, Maine, has been appointed by the governor and council a justice of the peace—good. This is believed to be the first appointment of a lady to this office in New England, and perhaps in the United States, east of Wyoming Territory. This appointment qualifies her to administer oaths, take acknowledgements of deeds, and solemnize marriage.

☞ The most fashionable fur to be used next winter, according to the New York Evening Mail, will be chinchilla. Ermine has gone entirely out of fashion, and is now used only for opera cloaks.

☞ The mothers-in-law of Brigham Young have formed themselves into a co-operative society the object being to compel Brigham to "do equal and exact justice to all his wives."

Written for the Religio-Philosophical Journal.

"THE MORMONS—WHAT SHALL WE DO WITH THEM?"

By W. J. Atkinson.

In the JOURNAL of the 31 inst., I see an article by Brother Hull with the above heading. I like his remarks very well. The Mormons, like all other Christian denominations, have their time of trouble and abuse.

"You do not call them Christians, I hope, with all their wives."

Yes, my dear sir, I do most assuredly—if to believe the Bible, preach and practice its sayings, makes a person or set of persons Christians. There is not, that I have found, any where in the Bible, a single sentence that opposes polygamy as being a sin, or incompatible with christianity; but Jesus and the apostles lived in the midst of such practices, were themselves the offsprings of wives kept in polygamy; yet we do not hear them raising one word against it. They never call polygamy adultery, fornication, whoredom, nor any thing of the kind; because it was not Christian faith. If the Bible is the infallible word of God, to be a good Bible Christian, one must believe and practice polygamy as an ordinance of the church of God, for the holy prophets and men of God in all ages, practiced it. Then why abuse them for keeping the teachings of the Bible, if we regard it as true? The Mormons claim "King James' translation" of the Bible as the word of God, and upon that do they plant, with firm steps, their doctrines. Those who like to hear a long and good *experience* told, ought to read Joseph Smith's struggles to overcome the world, and have his robes washed and made white "in the blood of the lamb," by the holy spirit. If Mr. Smith's visions were not genuine ones, and his conversion as pure as any orthodox conversion, then what evidence have you that any other was ever genuine? Truly, not by their fruits, for the Mormon leader was as true to the conviction of his mind, as Jesus of Nazareth,—not only so, but like Moses of old, he sealed what he saw and what he told, by producing the "papers," though it was engraved on plates or copper, instead of stone; yet, it did not alter the facts, the plates were produced, and how any man who recognizes old Moses' tables of stones as coming from, and by, the direction of God, can doubt that the plates of which Joseph Smith speaks, were produced just as he states, is more than I can tell. Taking it all in all, upon the Bible platform, the Mormons are the true party, and "peculiar people" of God, and through them will be fulfilled the prophecies of that book.

I would ask the devotees of the Bible, to read Mormon literature, and compare it with the Bible, and pass sentence after said examination. Now, as we do not believe that God ever talked to Moses, Abraham, Isaac, nor any other man; therefore, we do not believe that God has any peculiar people that he favors by giving any written word on stones, brass, copper, or any other substance. Then, we propose to do with the Mormons, as we would with any other so-called orthodox people, as though they were doubly deluded by Moses and Joseph Smith,—and shall strive to elevate them as we would any body else—let them alone, in their religious belief, so long as they behave themselves. Treat them kindly, and teach them truth, and if we can convince them that they are in error, and cause them to refrain and obey the truth, as nature, common sense and philosophy presents it, then we shall have accomplished a great work, and great will be our reward in heaven.

We can not make a reform, in a moral direction, by legislation. It must be done by moral suasion. When it is thus accomplished, it will be a permanent thing, and will set aside legislative bodies.

Let principle once get possession of the minds of the people, and then we will have no use for legislators,—each man will be his own legislator, and none will set bounds to a thing, and say, come to this or I will anathematize you for ever. Until our system of morals are made better than that of the Mormons, let us lay still, remembering the maxim, that "with what measure you mete, it shall be measured to you again."

Kingsville, Mo.

BEECHER WANTS TO BE A SPIRITUALIST.

In a recent letter to Fanny Fern, writing of Litchfield, Conn., Mr. Beecher says:

"And yet, if you should go over to the east of the town, and, wandering in the burial-ground, you should find a stone marked Roxanna Foote Beecher, please uncover your head, and drive from your mind all but heavenly thoughts. She will not speak to you, I know she will not! Oh! why should we be left struggling on in this life in doubt, and often in despondency, when one word, one single word would re-inspire the soul, and that word never be spoken? The dead beneath the feet may be silent; but over our heads, in the spirit-land, is there no voice there, and none to call and comfort?"

REMARKS BY "B."

This is the sorrowful wail of one who longs to know he is immortal, and sighs for the experimental proof of angel guardianship, but longs and sighs in vain. What to him are the legends of the Jews, or the dissertations of the Christian Fathers, in comparison to the testimony of an angel mother, could she but speak to him of the life immortal in the beautiful Summer Land.

You only prove yourself possessed of longings common to humanity, Friend Beecher, by this wail of your great soul, and the angel mother, you say to your friend you know will not speak to her or you, is even now hovering about you, and longing to pour into your ear the glorious news that she lives, and loves you as of yore.

For many years, I, too, mourned a mother dead, and visited her tomb with the same prayer on my lips and in my heart, that your own burdened soul gives utterance to.

Thanks to the All Father and the dear angels, my days of mourning are ended. My mother lives. Her own dear voice, in tones that thrilled my every sense of being, has assured me of that fact, and she continues to repeat that assurance at every opportunity: "My son, I am not dead; on the contrary I am more alive than when in the earth form. *This* is the real-life,—that but the incipient stage or starting point of life."

This message, and a thousand other sweet and consoling ones my mother has delivered to my willing ear in an audible voice such as mortals use.

You say you know your mother will not speak. Perhaps not, if you seek her in the churchyard. If she did, she would say, "My son, why seek ye the living among the dead?"

You deceive yourself by saying your mother cannot, will not, speak to you. You do not know it,—on the contrary you do not even believe it. Your own heart-longings are prophetic of better things.

Allow me to assure you in all candor, that I know your mother will speak to you if you will listen to her. I know this because your mother is a woman, and you her son. She will not, therefore, lose an opportunity to assure you of her love, and lift the load of doubt from your soul which now weighs you down to earth, and shuts from your vision the beautiful facts of immortality.

B.

Written for the Religio-Philosophical Journal.

WISCONSIN.

Spiritualism in Geneseo.

LETTER FROM C. B.

DEAR JOURNAL:—I beg leave to occupy a short space in the columns of your valuable paper, for the purpose of telling your readers of the general spiritual status of the people in this place, and though I may not give the names and number of Spiritualists here, yet, I shall take the liberty to express some facts, which should not be wholly overlooked. A goodly number of congregationalists and Methodists convene each Sabbath, to worship God, "according to the dictates of their own conscience." The Spiritualists also convene for mutual benefit and the advance of truth.

There are many liberal minds here, who, having gone through the school of orthodoxy, and finding nothing upon which the soul may feed and rest satisfied, are seeking still farther for more light and wisdom; and during the past two or three months, an unusual interest has been manifested in regard to the investigation of the truths of our philosophy, as set forth by E. W. Stevens, of Janesville, Wis., whose talents, as an orator and seer, are not often excelled by any of the spiritual advocates in the west.

Not long since, a Rev. Methodist, considering it his duty to use his influence against the *great evil*, Spiritualism, called a meeting for the purpose of "showing up" its diabolical origin, and its direful effects upon its adherents generally; but contrary to the expectations of some, the above named gentleman met his arguments, sarcasm and buffoonery, with so much sound reasoning, that even some of the Methodist persuasion, regretted the effort that was made by their leader.

A phonographical report of both lectures was made out for publication; but as I have seen nothing of it in the JOURNAL, I think it may have been neglected.

We are laboring and hoping for further developments to be made, which will open the eyes of the blind, and lead all earnest investigators into the light of a truly spiritual theology.

Geneseo, Wis.

LETTER FROM A. NEWTON.

Joseph H. Priest and his healing Powers.

BROTHER JONES:—I wish to say to your readers, and especially those who reside in California and Oregon, that Joseph H. Priest recently of Berlin, Wisconsin, is now on his road to San Francisco, California. He came this way, and tarried a few days among his old friends and neighbors. It is known to you and many others that he formerly lived here, and was considered one of our most respected and energetic farmers. Though uneducated—as the world styles it—he succeeded in accumulating a handsome property.

During the early stages of his development as a medium, this community was thrown into a great excitement. At first his development was slow and distorted, in consequence of his surroundings and other unavoidable circumstances. Sectarian bigotry, with its thousand slanderous tongues, was actively employed in persecution and raillery; and even a proposition was ready to have him arrested and sent to the Insane Asylum. Under this order of things, his spirit guides directed him to sell out and go to Wisconsin. He did so, and located in Berlin Green, Lake Co. There he labored several years as a lecturer and physician under spirit control. Having received but a meager compensation for his services, his spirit guides have assigned him a new field of labor in California.

On the eighteenth of September—present month—he delivered a discourse upon Progression, in the Christian meeting house, located in his old neighborhood. There was a full attendance. His lecture was thrilling and eloquent, and it was listened to with profound attention. I trust that all who heard him, went home with broader ideas and less bigotry. Our friends in California will find him worthy of their confidence and support. His wife accompanies him to his new and distant home. She is an excellent and intelligent lady, and cannot fail to please all who have an opportunity to make her acquaintance. We wish them much happiness and success, and hope they will find many warm and congenial friends.

Will the BANNER OF LIGHT and other Spiritual periodicals, both East and West, please copy.

Daysville, Ill, September 30th, 1870.

☞ The Rondout Courier sums up the result of the lightning stroke at Kingston, New York, as follows; Five persons killed instantly; two have since died from their injuries; eighteen seriously injured, but will recover, and about one hundred slightly shocked.

Speaker's Register.

Speaker's Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

☞ HEREAFTER we, shall register such meetings and speakers as are furnished to us BY THE PARTIES INTERESTED with a pledge on their part that they will keep us POSTED in regard to changes; and in addition to that, EXPRESSLY indicate a willingness to aid in the circulation of the JOURNAL, both by WORD AND DEED.

Let us hear promptly from all who accept this proposition and we will do our part well.

Andrew Jackson Davis, Orange, N. J.

J. Madison Allen, Ancora, N. J.

C. Fannie Allyn, Stoneham, Mass.

Mr. and Mrs. F. W. Calkings, Trance, Test and Healing Mediums, will answer calls. Green Garden, Ill.

Harrison Augir, Charles City, Iowa.

Addie L. Ballou. Address Chicago, care of RELIGIO-PHILOSOPHICAL JOURNAL.

Dr. J. K. Bailey, box 394 Laporte Ind.

Rev. J. O. Barrett, Glen Beulah, Wisconsin.

Ettie Brown, Trance and Test Medium, will answer calls to Lecture. Address: 128 West Washington street, Chicago.

Henry A. Beach, Spring Valley, N. Y.

J. S. Rouse, Casey, Ill.

Mrs. Bell A. Chamberlain, trance speaker and test medium. Medford, Minnesota.

H. T. Child, M. D., 634 Race St., Philadelphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., I

Dr. H. P. Fairfield will answer calls to lecture. Adress Ancora, N. J.

A. J. Fishback, victoria, Missouri.

Rev. J. Francis, Ogdensburg, N. Y.

I. H. Garretson, Richland, Iowa.

K. Graves, author of "Biography of Satan." Address Richmond, Ind.

Mrs. M. Hayes, Trance Speaker, Test and healing medium. Waterloo, Wis.

Miss Helen Grover, Bloomington, Ill.

Joseph F. Hamilton, Beplaire, Iowa,

Thomas Harding, box 301, Sturges, Mich.

Samuel S. Harman, Goshen, Ind.

L. D. Hay, late of Huntsville, Texas, will answer calls to lecture,

U. S. Hamilton, Healing Medium, and Normal Inspirational Speaker. Beloit, Wis.

Moses Hull, Hobart, Indiana.

Dr. Wm. B. Joscelyn, Lecturer
Address him in care of this Office, 189, South Clark Street

D. P. Kayner, M. D., Clairvoyant, Erie, Pa.

L. Lewis, Valparaiso, Ind.

R. P Lawrence, Inspirational Speaker, Ottumwa, Iowa.

Mrs. F. A. Logan, care of Warren Chase, 827 North Fifth Street, St. Louis, Mo.

J. Mansfield, Inspirational Speaker and Healing Medium, Seville, Ohio.

Miss M. C. McClendon, Inspirational Speaker, Rock Island, Ill.

P. C Mills, Riverside, Maine.

Dr. G. Newcomer, lecturer, 288 Superior st, Cleveland

Mrs. S. A. Pearsall inspirational speaker, Disco, Mich

Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C.

J. S. Moulsby Esq, Vancouver, Washington Territory.

Harriet E. Pope, Morristown, Minn.

Dr. P. B Randolph, 89 Court st., Boston, Mass.

Mrs. S. A. Rogers, Inspirational speaker. Address in care of A. J. Grover, Rock Island, Ill.

Warren Smith, Alexandria, Madison Co., Ind.

Job Smyth, Hallsport, N. Y., will answer calls to lecture

Mrs. J. H. Stillman Severance, M.D., lecturer, on Spiritualism, Medical Reform, Physical Culture, etc., Milwaukee, Wis.

Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn

Benjamin Todd, Portland, Oregon.

Mrs. Benjamin Todd, Inspirational Speaker, Portland, Oregon.

M. M. Tousey, Lake Mills.

J. B. Tupper, trance speaker, Jamestown, Wis.

Hudson Tuttle, Berlin Heights, O.

Dr. Samuel Underhill, Tonica, Ill.

J. William Van Namee, Trance Speaker. Elmira, N. Y.

Mrs. M. J. Wilcoxson, inspirational speaker. Address Care of Religio-Philosophical Journal, Chicago, Ill.

E. V. Wilson, Lombard, Ill.

A. B. Whiting, Albion, Mich.

Elijah Woodworth, Leslie, Mich.

John Corwin, Five Corners, N. Y.

Miss E. C. McClendon, Moline, Ill. to lecture.

Mrs. S. R. T. Trego, Trance and Test Medium, will answer calls to lecture. Oil City, Pa

E. B. Wheelock, Blairstown, Iowa

W. Bush, 99 Madison street, Chicago.

Mrs. Fanny Wheelock, Medical Clairvoyant, Blairstown, Iowa.

HOME.

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Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

CHICAGO, OCTOBER 22, 1870.

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Religio-Philosophical Journal.

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☞ Those sending money to this office for the JOURNAL, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

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A Search After God.

"Each thing in its place is best.
And that which seems but idle show
Strengthens and supports the rest."

NUMBER ELEVEN.

Continued from last week.

For eleven weeks we have pursued the investigation of this subject, unveiling many facts connected with the orthodox God, and demonstrating conclusively that he is a myth, and those who worship him, are just as much idolaters as those in India or China, who bow down before some brazen image. We can only compare this conflict of opinion that exists, and that impedes our progress, to the rocks and shoals that obstruct the mariner as he sails along near the shore of the sea. As the mariner finds no safety near shore, he unfurls his sails to catch the wafting breeze, and fearlessly goes forth on the waters of the mighty deep, to contend with mountain waves and terrific storms—there, away from rocks and shoals, he fears nothing, bids defiance to the mad waters and the fierce hurricanes.

Amidst this interminable conflict of opinion, one is apt to get confused, or lose his balance, or become discouraged, and fear that success will not crown his efforts. Just for a moment think of the wild confusion that prevails on all sides in connection with this subject! But we must not pause to think of that. We must advance beyond them, where ancient landmarks fade away and where the mind is free to act.

Well, what comes next? What is left undone? What points have we not touched upon during the last eleven weeks? Ah! many. The field grows broader as we advance, and there rises up before us in magnificent grandeur, index fingers, which point out certain positions for us to assume.

In a previous article, we alluded to the evil that existed, and desired to know, if through that, we could discern any rays of intelligence that pointed significantly to an All wise Creator. Those who endeavored to prove the existence of a God, have evaded that question and while they have tried to establish his existence, they have failed to demonstrate why evil was allowed to exist, why discord was permitted, and why so much misery prevailed in the world. To evade that question, or travel over it by giving expression to a few glittering generalities, would show an unpardonable weakness. We boldly face the issue. The problem is a grand one; it is one that is worthy of the profoundest minds.

Man is not like a chronometer watch, so arranged, so constituted, according to his own opinion, that he walks through life with mathematical precision. The fact that he is forced *into, through,* and *out of,* the world, demonstrates that like a watch, he was made, only the fingers that put him together are not visible. The laws that govern the formation of the human system are not seen. The blood moves through the veins, but the circulation thereof through the system, was not discovered until Ablequapendents had determined that they had valves, then it was an easy matter for Harvey to demonstrate that the blood of the system is in constant motion.

The magnetic telegraph is operated by forces invisible to the naked eye. The electric current that can penetrate the strongest man is invisible and imponderable. The rolling thunder, nature's own colombiads, is caused by imponderable forces. The wind that moves the ponderous wheel or the majestic ships, can not be detected by the keenest vision. The forces that will develope animal life are hid from mortal eyes. The earth is kept in its orbit by the action of unseen forces. The moon dances attendance upon the earth because it is subject to influences that mortals never have seen. The unseen is the real motive power.

In the primary stage of existence, we know this to be true. The unseen forces act upon, and set in motion elements of the material universe. The material world is constantly acted upon by unseen forces, and certain tendencies given thereto. No man is free, perfectly so, for he does not create himself. Perfect freedom can not result from your creation by another. If law acted in the creation of your mind, in unfolding it, and perfecting it with mathematical precision, is not law also required to sustain it? Does law form the first thought in the mind of the child, the first image on the retina of the eye, the first feeling of hunger, thirst, laughter, etc.? If law creates, is it not required to sustain? If man is not free in his creation, is he perfectly free in his actions? Where is the dividing line? Law forces you into the world. Were you consulted? No! Wherein then were you free? Does law act in your formation, and not to sustain? But this man is idiotic, his eyes are not brilliant with that expression that distinguishes the scholar. Why this? That man has been a cripple from birth—pain in every limb, every nerve weak, the system all out of order and resembling a bundle of fish hooks. Why so? Is this right? Does it exhibit wisdom or intelligence in a Creator? Why this sorrow, crime, misery, licentiousness and poverty on all sides—tell me if you can? Stop! Here is a thought. That man has been a cripple from birth; another stands by his side in perfect health. Both are the creatures of law. One is strong and vigorous, the other weak in body and mind, but

"Each thing in its place is best,
And that which seems but idle show
Strengthens and supports the rest."

No less appropriate is that oft repeated couplet of Pope's

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,"

We recognize the first line of Pope's declaration as true, and none but a fool would attempt to prove to the contrary. Then can not we conclude that

"Which seems but idle show
Strengthens and sustains the rest"

Has the idiot, then, just as important a position on earth as the most profound scholar that ever wielded a pen? * * * * * * * * *

* * * * * * * * * * * * * O inquiring mind! ever on the alert, ever active, beaming with energy and strength, peering with critical eyes at the works of creation, and interrogating the Maker thereof, we bow in humble adoration before thee. It can scan the universe, measure the distances of the planets from the earth or sun, invent instruments that unfold the heavens like a scroll, and read therefrom the language of unseen forces.

Oh, how majestic and grand! Before the colossal grandeur of the great minds that dot the fair pages of science, or shine forth from the artist's brush and pencil, when they glide gracefully along on paper or canvas, we stand with a feeling of awe, mingled with the most profound respect.

We honor and reverence the mind that, Columbus-like, leaves old established landmarks, to search for grander and more beautiful truths that will ever lie before it.

Yes, the human mind,—a library of books—a canvas on which are delineated nature's landscapes, and the choicest works of art—a storehouse of literary gems—a telescope that brings unseen truths near—an instrument that unfolds like a scroll the order of creation—a play-house where thought dances in the imagination, or holds carnival with the scenes around,—oh, the human mind! capable of infinite possibilities,—what question will it evade?

Really, then, how can one portion of matter festering with licentiousness, covered with putrid sores, the outcropping of disease, suffering from pain that causes the tears to flow and the moans to escape from the lips in plaintive melodies,—yes, how can matter, sending forth death-messages in the shape of some contagious element, strengthen and support the rest?

* * * * * * * * * * * * * * *

The waves that roll mountain-high, that rise in colossal grandeur, dressed in a spray of white, while they dash the staunch ship to atoms, afford a source of enjoyment to the sea-gull, the sea dolphin, the flying-fish, and the numerous phosphorescent animalcule, that send forth their lurid light from the vast volume of water that heaves to and fro, as if laughing with joyous glee! While it is causing death by dashing to atoms the ship, its movement generates new life, brings into existence untold millions of animalcule, the light of which can be plainly seen at night on the mad waves of the ocean, as they dash along in terrific grandeur; and when the bodies of earth's children are enveloped in a watery shroud, and the sea gull sings the parting requiem, the thousands of fish feed on them, and untold millions of phosphorescent animalcule are generated therefrom.

The mad waves do no harm. *They cause death on the one hand, but they develop life on another.*

* * * * * * * * * * * * * * *

Grand thought! Beautiful arrangement in the economy of Nature! Man, pause before you curse God, or utter blasphemous words.

It is sad to see the majestic ship tremble on the spray-capped waves; to reel to and fro like a drunken man; it is horrifying to see the angry cloud gather around it, and fill itself with electricity with the same precision the soldier would his cannon, and then discharge the same at poor, weak, puny mortals that, on their knees are asking God to drive away the Storm King, to fetter the lightnings, to assuage the angry waves, and dry up the torrents of mad waters that rush through the windows of heaven.

Yes, they pray, but no one says "Peace! be still." The sea-gull sings louder, the shark frisks with new life, the mad waves open the jaws of death, and the grand old ship with its precious cargo finds a watery grave.

"All right!" say the roaring waters. "Good thing!" says the shark. "Grand arrangement!" utter the thousands of fish that meet to hold high carnival over this terrible catastrophe.

New life is created by the devastation and ruin that follows. Tell me not that death on the mad waves has not its uses, and subserves no wise end—no wise purpose. There, even when the last cry of some poor heart, to see a mother or father, a brother or sister, or a little child, and death ensues, the body becomes the food of animals, and from which life is not only sustained, but new life generated therefrom. Would you quiet the mad waves, chain the lightning, dissipate the black cloud, drive back the torrents of rain, calm the chilling blasts that are freezing some poor frail creature that was driven forth like Carrie Beam from a palatial residence on Michigan Avenue, because she had erred once? Poor Carrie! you had erred. You were a servant girl. When you surrendered your better nature to that hell-hound, Charles Garetson, little thought you of the torrents of scorn, vituperation, abuse and hatred that would be heaped upon you by the members of that household. Driven to despair, agony in every feature, tears flowing in torrents, hair disheveled, and with sighs and moans, you were driven forth. It was a cold night, too,—oh, what chilling winds!—and the frost was falling, and the very air seemed full of demons.

Had we control of the lightnings, the winds and the clouds on that night, we might have aimed the force thereof at that palatial residence, where human beings walk on soft carpets, sit in silken chairs, sleep on downy beds, eat the choicest viands, while on the streets was Carrie Beam, a poor servant girl, in *labor pains,* suffering untold agonies.

Poor, miserable, contemptible, hellish, brutish, hateful inmates of that palatial residence! Within the soul of Carrie Beam is more purity, more precious qualities, though disguised, than in all the occupants thereof. But it had its uses. Is it true that the world of antagonism sings a harmonious song, and chants the praise of Nature's laws? Or shall we term

"All transient evil universal good,
All discord harmony not understood?"

Carrie Beam's suffering excited sympathy, created new life, as it were, in calloused souls, and in the end did great good. And can we truthfully say that, even on the cold streets,

"Each thing in its place is best,
And that which seems but idle show
Strengthens and supports the rest?"

* * * * * * * * * * * * * * *

Encouraged, with a mind radiant with the thought of ultimate success, we catch a glimpse of Deity through the Serpent Evil, that has been so much trouble to us in our search. The dark cloud that enshrouded us is gradually rising, and we feel as if we were walking in grander fields, where truth, becoming a living reality, holds communion with our own soul.

We are now in the morning of our Search.

The sun has just arisen; the dark clouds are shrinking away; the Serpent Evil acts as if he was about to commit suicide, and our spirit guides are all hilarious, and we feel like a man just escaped from a hideous incubus.

Henceforth we shall continue our labors with new life and energy, and will finally unveil the Being after whom we are searching.

To be continued.

Complimentary Resolutions to Mrs. Hardinge.

At the close of Mrs. Hardinge's engagement with the Cleveland Society of Spiritualists, Sept 23d, A. A. Wheelock, chairman of a committee appointed to prepare resolutions, read the following, which were unanimously adopted by the large and intelligent audience to whom they were presented:

WHEREAS, The ministrations of our esteemed and gifted sister, Emma Hardinge, to the Society in Cleveland, are now closed, and desiring to give expression to the affectionate esteem we entertain for her, as a noble woman and a self-sacrificing co laborer in every reform that can aid humanity, therefore,

Resolved, That we regard our eloquent sister second to none, as an able expounder of the Spiritual Philosophy, and that we feel a pride and satisfaction in committing the sacred cause of Spiritualism to such hands, knowing that it will ever receive that eloquent defence and justification it merits.

Resolved, That our sincere gratitude is due, and hereby most freely tendered to Mrs. Hardinge, for her earnest, unremitting and most successful labors in different parts of our State, and in Cleveland, for the past two months, assured as we are, that by her irresistible logic, her matchless eloquence, her exalted and angelic inspirations, our cause in Ohio has received, as in other parts of the country, where her voice has been heard, aid and assistance most encouraging for the ultimate triumph of the truths of Spiritualism.

Resolved, That not only as a brilliant orator, but in the character of a true and noble woman, sympathizing with the poor and oppressed, and using the most heroic efforts to reclaim the degraded and fallen of her sex, do we recognize in her endeavors, the woman and the angel united and combined.

Resolved, That in her recent offer to recall a paying engagement in order to respond to an invitation given by Mrs Hill and other ladies, representatives of a benevolent society in the city of Cleveland, to give a lecture, the proceeds to be devoted to aid the suffering, we find additional proof (though none were needed), of the unselfish devotion and living sympathy of Emma Hardinge's great, womanly heart, for suffering humanity.

Resolved, That though parting with her in the form, we shall still keep and cherish her in memories bright and golden, and wherever she may journey through life, whether across the ocean blue, to the land of her birth, childhood and kindred; whether visiting foreign lands; fulfilling her heaven appointed mission; or whether returning to America, "the land of the free," with fresh inspiration and a baptism of the dew of heavenly knowledge for all,—our sympathies, friendships and prayers for the welfare and happiness of Emma Hardinge, shall go with and follow her, like the ceaseless love of the angels—a constant benediction and blessing forever.

Resolved, That a copy of these resolutions be presented to Mrs. Hardinge, and that a copy be also sent to THE AM. SPIRITUALIST, BANNER OF LIGHT, RELIGIO PHILOSOPHICAL JOURNAL and PRESENT AGE, for publication.

REMARKS.

It is with great pleasure that we give place to the foregoing resolutions—not only as an admirer of Sister Hardinge, whom we have known for sixteen years, as one of the most eminent of all inspired lecturers, but also for the reason that such tokens of regard from the people, help in some small degree, to smooth the rough and rugged ways traveled by all mediums. The action of our friends in Cleveland, contrasts most favorably to them for their good sense—to say nothing of the narrow-mindedness of the authors of similar resolutions in another city, whose acts were so far below contempt, as to be significant of the fact, that small minded men can disgrace an honorable position.

Testimonial.

S. S. JONES—DEAR SIR:—I find my health so improved since I was in Chicago, that I shall be able to take the field soon to battle for truth and against error, superstition and ignorance, hence you may put my name in the speaker's list. I would like to go down into Illinois, to labor for the winter.

Mrs. Robinson is indeed a great healer, and no less a test medium. While sitting with her, I received four good tests that could not be questioned. I would like to say through the JOURNAL, that here is one case of four year's standing, cured by and through her. The reason why I wish to say this, is because it was said to me that she had never cured any one yet, and if I was cured by her, it would be the first. *I by no means believed this.*

Let the sick give her a trial, for the angels are with her, and they will not be sorry.

Yours, &c,
J. W. KENYON.

Watertown, Wis., Oct. 11th, 1870.

REMARKS.

The person who attempted to make you believe that Mrs. Robinson was not a good healing medium, must have been lost to all sense of justice and self-respect.

Her powers as a test, business and healing Medium, are so generally known, that the *slanderer* who wilfully misrepresents her powers, will find no other compensation than the justly merited contempt of those whose minds he thus attempts to prejudice against a medium far his superior.—ED. JOURNAL.

Rosicrucia and Reform.

F. B Dowd in the Field as a Lecturer.

Engagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenport, Iowa.

His subjects are: "The Rosicrucian Philosophy," "Budhism," "Magic," "Magnetism," "Clairvoyance," "Fire-Worship," "Governments," "The Issues of the Times," "Mediumship," "Development," "Demonology," and all the great subjects of the day.

We take great pleasure in recommending Bro. Dowd to our friends. He has within him the elements that invariably lead to success He is a clear, logical thinker, an eloquent speaker, and a *live* man in every sense of the word. We hope he will be kept constantly employed.

Miss Eliza A. Pittsinger.

This distinguished California poetess, whose poems have been read with great interest all over the country, is now the acknowledged authoress of "Great Truths," as published by Andrew Jackson Davis, in his "Stellar Key," and which will forever immortalize her name.

The communications from Andrew Jackson Davis to Miss Pittsinger, admitting her authorship, will be read with interest.

This gifted poetess, under the auspices of Mrr. Julia Brewer, late of Hartford, Connecticut, will soon commence giving readings from her own productions, in our large cities, and we bespeak for her a cordial reception wherever she may go.

Dr. Samuel Underhill.

This veteran in the cause, is now at Dixon, Ill., where he will remain until his debate with Prof. Phelps. In a letter to us he speaks as follows of the JOURNAL:

"The JOURNAL just received is ALL GOLD. * * * * * * I hope you will find God!"

We rejoice to know that this "Search after God," has attracted the attention of thinking minds, and is awakening within them a train of thoughts that will do good. The whole orthodox church to-day, are worse Pagans and Idolaters than those to whom they send missionaries.

Mrs. Maud Lord.

This most excellent medium for physical manifestations, is still holding seances in this city. At her seances, spirits hold conversation with those present—caress their friends, and do many other wonderful things.

Information can always be obtained at this office in regard to the place where seances are to be held.

Henry Ward Beecher.

On the first page of our paper will be found a sermon by Henry Ward Beecher, which will be read with great interest. It shows a progressive spirit on the part of the pastor of one of the most aristocratic churches in the world, where God is worshiped systematically, and in accordance with rules.

Look to it

That your subscription is paid. Those who are on the wrong side of October, 1870, should *right up* promptly, and aid us in publishing the best newspaper in the world.

A little from each will help very much.

The Wilson and Haddock Discussion.

Owing to the weakness of the eyes of the reporter engaged to take down the debate between Wilson and Haddock, we are unable to furnish the last day's proceedings this week.

Personal and Local.

—W. D. Holbrook writes us that the Spiritualists at Waukesha have opened the campaign by employing the services of E. W. Stephens, who delivered two fine lectures. They propose to keep the ball moving.

—D. W. Hull is still actively at work. His lectures are well received, and additions to the number of Spiritualists follow his efforts. He lectured at Terre Haute, Covington, and West Lebanon, Indiana. We have his lecture delivered at Terre Haute, and shall publish it soon.

—A note from Mrs. L. A. F. Swain says that the cause of Spiritualism is prospering in Minnesota. She says "that the tests given by E V. Wilson, and other test mediums, have given Spiritualism an impetus that cannot be counteracted by the opposition."

—H. Bolton, writing from Peoria, Ill., says that Mrs. Abbott, the developing medium, has been doing a good work there, and is going to Decatur. She will again return to Peoria.

—Anna Cora Mowatt Ritchie was a Swedenborgian and a firm believer in spiritual manifestations. She used to assert most seriously that in all her trials, after her first husband's decease, she was in direct communication with him, and that he guided all the important actions of her life.

—A. Coyle & Co, National News Depot, 237 Pennsylvania Avenue, Washington, D. C., keep on sale the JOURNAL and all other Spiritualist and liberal publications Our friends in Washington will find them perfect gentlemen, and always up to the times. They deserve a liberal patronage.

—Isaac B. Stevens writes that "Mrs. H. A. Kates calls spirits by their names as they come to our circle, particularly all that take part in our exercises"

—That eloquent lecturer, H. P. Fairfield, speaks in Salem, Massachusetts, this month, and at Ancora, N. J., next.

—Brother G. N. W. Swayer, M. D., writes to us from Flint, Michigan, stating that Spiritualism is in a flourishing condition in that quarter. He says that "the JOURNAL is full of significance, fraught with the bread of eternal life." Thank you, Brother, and we will ever try to meet your approval.

—J. Madison Allen, conscious trance speaker, will answer calls to lecture for Spiritualist societies. He will lecture week evenings on Language, and instruct classes in the new and natural short hand, also attend funerals and weddings. Address him, care BANNER OF LIGHT, Boston, Mass.

—Mrs. Annie C. Torrey is now at Mobile, Alabama.

—Dr. Samuel Underhill writes us that Professor Phelps has accepted him as an opponent in a debate, which will take place probably at New Boston, in November. Professor Phelps is an able man, and is really well worthy of that old hero in the cause, Dr. Underhill. An abstract of their debate will probably be furnished to the JOURNAL

—Brother Samuel Hartman writes to us, speaking in high terms of the lectures of Emma Hardinge, at Wheeling, Ohio. Jacob Hornbrook tendered his hall for the use of the Spiritualists, but that was too small, and the Court House had to be employed.

—The BANNER OF LIGHT, alluding to the prominent characters at the Richmond Convention, says: "Dr. Henry T. Child, of Philadelphia, was at his accustomed place as Secretary. He made many short speeches, all of which were relished by the audience."

—J. G. Fisk, of Philadelphia, has been lecturing for some time at Springfield, Mass. He is an able advocate of our glorious philosophy, and author of the work, "Bible in the Balance."

—The third edition of "The Voices" is now in press.

—Mr. Milleson, spirit artist, will be at Little Falls, N. J., until the first of November.

—Warren Chase will lecture in Denver, Colorado, Sunday, October 30th, if the friends there make arrangements, and notify him at or before the Topeka Convention, which takes place October 23rd; or, if no arrangements are made there, he will speak at Greely, Col., on that day.

—J. G. Fisk, of Philadelphia, has accepted the challenge of Rev. Mr. Moore, to debate with him anywhere in New England.

—A few days since, a young and beautiful girl leaped from the Quay de Bercy into the Seine, to end a life which her lover's desertion had stripped of all charms. Two young men, who had witnessed her despair, ran and plunged in after her, and brought her to the shore insensible, but not lifeless. Messengers were dispatched to Dr. de Lanessan. He came at once. The girl had not given the least sign of life. He exerted all his skill to re-animate the almost extinguished spark; after incessant efforts, made during two hours, she made some motion. Although he was exhausted, he continued his efforts, and had the satisfaction to see life return with all the vigor of youth. But as the girl recovered strength, he grew faint, and presently fell on the floor. Then the girl and the young men did all they could to restore his life, but it continued to ebb despite them, and in a few moments Dr. de Lanessan was a corpse.

—Some one writes for extra numbers of the JOURNAL, from Quincy, Ill, and sends fifty cents, but gives no name. We will attend to the order as soon as the writer gives his name. Another, Cary H[illegible], as near as we can decipher his name from the writing, speaks of sending to S. S. Jones by draft, $3,5[illegible] but fails to give his post office address. As soon as he writes and informs us of his post office address and writes his name plainly, we will try and look it up.

—Dr. J. K. Bailey speaks in Corning, N. Y., on the 25th, 26th, and 27th of October.

—David Dillon, of San Jose, Ill., writes to us speaking in high terms of the labors of Mrs. F. A. Logan. He says that healing is one phase of her mediumship. She also writes under spirit influence. Her poetic effusions he regards as very fine.

—Mrs. Rogers, late of Maine, a fine trance medium, gave us a fraternal call on her return from Iowa to her home. We hope she may be fully appreciated in her labors wherever she may go.

—D. W. Hull in a newspaper article, humorously "takes off" the quarrel between Satan and God: "There has been an everlasting quarrel going on between the Almighty and his Satanic Majesty, not only have they quarreled, but we learn that they have frequently undertaken to settle their

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CHICAGO, OCTOBER 22, 1870.

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NUMBER ELEVEN.

Continued from last week.

For eleven weeks we have pursued the investigation of this subject, unveiling many facts connected with the orthodox God, and demonstrating conclusively that he is a myth, and those who worship him, are just as much idolaters as those in India or China, who bow down before some brazen image. We can only compare this conflict of opinion that exists, and that impedes our progress, to the rocks and shoals that obstruct the mariner as he sails along near the shore of the sea. As the mariner finds no safety near shore, he unfurls his sails to catch the wafting breeze, and fearlessly goes forth on the waters of the mighty deep, to contend with mountain waves and terrific storms—there, away from rocks and shoals, he fears nothing, bids defiance to the mad waters and the fierce hurricanes.

Amidst this interminable conflict of opinion, one is apt to get confused, or lose his balance, or become discouraged, and fear that success will not crown his efforts. Just for a moment think of the wild confusion that prevails on all sides in connection with this subject! But we must not pause to think of that. We must advance beyond them, where ancient landmarks fade away and where the mind is free to act.

Well, what comes next? What is left undone? What points have we not touched upon during the last eleven weeks? Ah! many. The field grows broader as we advance, and there rises up before us in magnificent grandeur, index fingers, which point out certain positions for us to assume.

In a previous article, we alluded to the evil that existed, and desired to know, if through that, we could discern any rays of intelligence that pointed significantly to an All wise Creator. Those who endeavored to prove the existence of a God, have evaded that question and while they have tried to establish his existence, they have failed to demonstrate why evil was allowed to exist, why discord was permitted, and why so much misery prevailed in the world. To evade that question, or travel over it by giving expression to a few glittering generalities, would show an unpardonable weakness. We boldly face the issue. The problem is a grand one; it is one that is worthy of the profoundest minds.

Man is not like a chronometer watch, so arranged, so constituted, according to his own opinion, that he walks through life with mathematical precision. The fact that he is forced *into, through,* and *out of,* the world, demonstrates that like a watch, he was made, only the fingers that put him together are not visible. The laws that govern the formation of the human system are not seen. The blood moves through the veins, but the circulation thereof through the system, was not discovered until Ablaquapendente had determined that they had valves, then it was an easy matter for Harvey to demonstrate that the blood of the system is in constant motion.

The magnetic telegraph is operated by forces invisible to the naked eye. The electric current that can penetrate the strongest man is invisible and imponderable. The rolling thunder, nature's own colombiads, is caused by imponderable forces. The wind that moves the ponderous wheel, or the majestic ships, can not be detected by the keenest vision. The forces that will develope animal life are hid from mortal eyes. The earth is kept in its orbit by the action of unseen forces. The moon dances attendance upon the earth because it is subject to influences that mortals never have seen. The unseen is the real motive power.

In the primary stage of existence, we know this to be true. The unseen forces act upon, and set in motion elements of the material universe. The material world is constantly acted upon by unseen forces, and certain tendencies given thereto. No man is free, perfectly so, for he does not create himself. Perfect freedom can not result from your creation by another. If law acted in the creation of your mind, in unfolding it, and perfecting it with mathematical precision, is not law also required to sustain it? Does law form the first thought in the mind of the child, the first image on the retina of the eye, the first feeling of hunger, thirst, laughter, etc.? If law creates, is it not required to sustain? If man is not free in his creation, is he perfectly free in his actions? Where is the dividing line? Law forces you into the world. Were you consulted? No! Wherein then were you free? Does law act in your formation, and not to sustain? But this man is idiotic, his eyes are not brilliant with that expression that distinguishes the scholar. Why this? That man has been a cripple from birth—pain in every limb, every nerve weak, the system all out of order and resembling a bundle of fish hooks. Why so? Is this right? Does it exhibit wisdom or intelligence in a Creator? Why this sorrow, crime, misery, licentiousness and poverty on all sides—tell me if you can? Stop! Here is a thought. That man has been a cripple from birth; another stands by his side in perfect health. Both are the creatures of law. One is strong and vigorous, the other weak in body and mind, but

"Each thing in its place is best,
And that which seems but idle show
Strengthens and supports the rest."

No less appropriate is that oft repeated couplet of Pope's

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,"

We recognize the first line of Pope's declaration as true, and none but a fool would attempt to prove to the contrary. Then can not we conclude that

"Which seems but idle show
Strengthens and sustains the rest"

Has the idiot, then, just as important a position on earth as the most profound scholar that ever wielded a pen? * * * * * * * * *

* * * * * * * * * * * * O inquiring mind! ever on the alert, ever active, beaming with energy and strength, peering with critical eyes at the works of creation, and interrogating the Maker thereof, we bow in humble adoration before thee. It can scan the universe, measure the distances of the planets from the earth or sun, invent instruments that unfold the heavens like a scroll, and read therefrom the language of unseen forces.

Oh, how majestic and grand! Before the colossal grandeur of the great minds that dot the fair pages of science, or shine forth from the artist's brush and pencil, when they glide gracefully along on paper or canvas, we stand with a feeling of awe, mingled with the most profound respect.

We honor and reverence the mind that, Columbus-like, leaves old established landmarks, to search for grander and more beautiful truths that will ever lie before it.

Yes, the human mind,—a library of books—a canvas on which are delineated nature's landscapes, and the choicest works of art—a storehouse of literary gems—a telescope that brings unseen truths near—an instrument that unfolds like a scroll the order of creation—a play-house where thought dances in the imagination, or holds carnival with the scenes around,—oh, the human mind! capable of infinite possibilities,—what question will it evade?

Really, then, how can one portion of matter, festering with licentiousness, covered with putrid sores, the outcropping of disease, suffering from pain that causes the tears to flow and the moans to escape from the lips in plaintive melodies,—yes, how can matter, sending forth death-messages in the shape of some contagious element, strengthen and support the rest?

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The waves that roll mountain-high, that rise in colossal grandeur, dressed in a spray of white, while they dash the staunch ship to atoms, afford a source of enjoyment to the sea-gull, the sea dolphin, the flying-fish, and the numerous phosphorescent animalcul'æ, that send forth their lurid light from the vast volume of water that heaves to and fro, as if laughing with joyous glee! While it is causing death by dashing to atoms the ship, its movement generates new life, brings into existence untold millions of animalcul'æ, the light of which can be plainly seen at night on the mad waves of the ocean, as they dash along in terrific grandeur; and when the bodies of earth's children are enveloped in a watery shroud, and the sea gull sings the parting requiem, the thousands of fish feed on them, and untold millions of phosphorescent animalcul'æ are generated therefrom.

The mad waves do no harm. *They cause death on the one hand, but they develop life on another.*

* * * * * * * * * * * * * * *

Grand thought! Beautiful arrangement in the economy of Nature! Man, pause before you curse God, or utter blasphemous words.

It is sad to see the majestic ship tremble on the spray-capped waves; to reel to and fro like a drunken man; it is horrifying to see the angry cloud gather around it, and fill itself with electricity with the same precision the soldier would his cannon, and then discharge the same at poor, weak, puny mortals that, on their knees are asking God to drive away the Storm King, to fetter the lightnings, to assuage the angry waves, and dry up the torrents of mad waters that rush through the windows of heaven.

Yes, they pray, but no one says "Peace! be still." The sea-gull sings louder, the shark frisks with new life, the mad waves open the jaws of death, and the grand old ship with its precious cargo finds a watery grave.

"All right!" say the roaring waters. "Good thing!" says the shark. "Grand arrangement!" utter the thousands of fish that meet to hold high carnival over this terrible catastrophe.

New life is created by the devastation and ruin that follows. Tell me not that death on the mad waves has not its uses, and subserves no wise end—no wise purpose. There, even when the last cry of some poor heart, to see a mother or father, a brother or sister, or a little child, and death ensues, the body becomes the food of animals, and from which life is not only sustained, but new life generated therefrom. Would you quiet the mad waves, chain the lightning, dissipate the black cloud, drive back the torrents of rain, calm the chilling blasts that are freezing some poor frail creature that was driven forth like Carrie Beam from a palatial residence on Michigan Avenue, because she had erred once? Poor Carrie! you had erred. You were a servant girl. When you surrendered your better nature to that hell-hound, Charles Garetson, little thought you of the torrents of scorn, vituperation, abuse and hatred that would be heaped upon you by the members of that household. Driven to despair, agony in every feature, tears flowing in torrents, hair disheveled, and with sighs and moans, you were driven forth. It was a cold night, too;—oh, what chilling winds!—and the frost was falling, and the very air seemed full of demons.

Had we control of the lightnings, the winds and the clouds on that night, we might have aimed the force thereof at that palatial residence, where human beings walk on soft carpets, sit in silken chairs, sleep on downy beds, eat the choicest viands, while on the streets was Carrie Beam, a poor servant girl, in *labor pains,* suffering untold agonies.

Poor, miserable, contemptible, hellish, brutish, hateful inmates of that palatial residence! Within the soul of Carrie Beam is more purity, more precious qualities, though disguised, than in all the occupants thereof. But it had its uses. Is it true that the world of antagonism sings a harmonious song, and chants the praise of Nature's laws? Or shall we term

"All transient evil universal good,
All discord harmony not understood?"

Carrie Beam's suffering excited sympathy, created new life, as it were, in calloused souls, and in the end did great good. And can we truthfully say that, even on the cold streets,

"Each thing in its place is best,
And that which seems but idle show
Strengthens and supports the rest?"

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Encouraged, with a mind radiant with the thought of ultimate success, we catch a glimpse of Deity through the Serpent Evil, that has been so much trouble to us in our search. The dark cloud that enshrouded us is gradually rising, and we feel as if we were walking in grander fields, where truth, becoming a living reality, holds communion with our own soul.

We are now in the morning of our Search. The sun has just arisen; the dark clouds are shrieking away; the Serpent Evil acts as if he was about to commit suicide, and our spirit guides are all hilarious, and we feel like a man just escaped from a hideous incubus.

Henceforth we shall continue our labors with new life and energy, and will finally unveil the Being after whom we are searching.

To be continued.

Complimentary Resolutions to Mrs. Hardinge.

At the close of Mrs. Hardinge's engagement with the Cleveland Society of Spiritualists, Sept 23d, A. A. Wheelock, chairman of a committee appointed to prepare resolutions, read the following, which were unanimously adopted by the large and intelligent audience to whom they were presented:

WHEREAS, The ministrations of our esteemed and gifted sister, Emma Hardinge, to the Society in Cleveland, are now closed, and desiring to give expression to the affectionate esteem we entertain for her, as a noble woman and a self-sacrificing co-laborer in every reform that can aid humanity, therefore,

Resolved, That we regard our eloquent sister second to none, as an able expounder of the Spiritual Philosophy, and that we feel a pride and satisfaction in committing the sacred cause of Spiritualism to such hands, knowing that it will ever receive that eloquent defence and justification it merits.

Resolved, That our sincere gratitude is due, and hereby most freely tendered to Mrs. Hardinge, for her earnest, unremitting and most successful labors in different parts of our State, and in Cleveland, for the past two months, assured as we are, that by her irresistible logic, her matchless eloquence, her exalted and angelic inspirations, our cause in Ohio has received, as in other parts of the country, where her voice has been heard, aid and assistance most encouraging for the ultimate triumph of the truths of Spiritualism.

Resolved, That not only as a brilliant orator, but in the character of a true and noble woman, sympathizing with the poor and oppressed, and using the most heroic efforts to reclaim the degraded and fallen of her sex, do we recognize in her endeavors, the woman and the angel united and combined.

Resolved, That in her recent offer to recall a paying engagement in order to respond to an invitation given by Mrs Hill and other ladies, representatives of a benevolent society in the city of Cleveland, to give a lecture, the proceeds to be devoted to aid the suffering, we find additional proof (though none were needed), of the unselfish devotion and living sympathy of Emma Hardinge's great, womanly heart, for suffering humanity.

Resolved, That though parting with her in the form, we shall still keep and cherish her in memories bright and golden, and wherever she may journey through life, whether across the ocean blue, to the land of her birth, childhood and kindred; whether visiting foreign lands, fulfilling her heaven appointed mission; or whether returning to America, "the land of the free," with fresh inspiration and a baptism of the dew of heavenly knowledge for all,—our sympathies, friendships and prayers for the welfare and happiness of Emma Hardinge, shall go with and follow her, like the ceaseless love of the angels—a constant benediction and blessing forever.

Resolved, That a copy of these resolutions be presented to Mrs. Hardinge, and that a copy be also sent to THE AM. SPIRITUALIST, BANNER OF LIGHT, RELIGIO-PHILOSOPHICAL JOURNAL and PRESENT AGE, for publication.

REMARKS.

It is with great pleasure that we give place to the foregoing resolutions—not only as an admirer of Sister Hardinge, whom we have known for sixteen years, as one of the most eminent of all inspired lecturers, but also for the reason that such tokens of regard from the people, help in some small degree, to smooth the rough and rugged ways traveled by all mediums. The action of our friends in Cleveland, contrasts most favorably to them for their good sense—to say nothing of the narrow-mindedness of the authors of similar resolutions in another city, whose acts were so far below contempt, as to be significant of the fact, that small minded men can disgrace an honorable position.

Testimonial.

S. S. JONES—DEAR SIR:—I find my health so improved since I was in Chicago, that I shall be able to take the field soon to battle for truth and against error, superstition and ignorance, hence you may put my name in the speaker's list. I would like to go down into Illinois, to labor for the winter.

Mrs. Robinson is indeed a great healer, and no less a test medium. While sitting with her, I received four good tests that could not be questioned. I would like to say through the JOURNAL, that here is one case of four year's standing, cured by and through her. The reason why I wish to say this, is because it was said to me that she had never cured any one yet, and if I was cured by her, it would be the first. *I by no means believed this.*

Let the sick give her a trial, for the angels are with her, and they will not be sorry.

Yours, &c,
J. W. KENYON.

Watertown, Wis., Oct. 11th, 1870.

REMARKS.

The person who attempted to make you believe that Mrs. Robinson was not a good healing medium, must have been lost to all sense of justice and self-respect.

Her powers as a test, business and healing Medium, are so generally known, that the *slanderer* who willfully misrepresents her powers, will find no other compensation than the justly merited contempt of those whose minds he thus attempts to prejudice against a medium far his superior.—ED. JOURNAL.

Rosicrucia and Reform.

F. B Dowd in the Field as a Lecturer.

Engagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenport, Iowa.

His subjects are: "The Rosicrucian Philosophy," "Badhism," "Magic," "Magnetism," "Clairvoyance," "Fire-Worship," "Governments," "The Issues of the Times," "Mediumship," "Development," "Demonology," and all the great subjects of the day.

We take great pleasure in recommending Bro. Dowd to our friends. He has within him the elements that invariably lead to success. He is a clear, logical thinker, an eloquent speaker, and a *live* man in every sense of the word. We hope he will be kept constantly employed.

Miss Eliza A. Pittsinger.

This distinguished California poetess, whose poems have been read with great interest all over the country, is now the acknowledged authoress of "Great Truths," as published by Andrew Jackson Davis, in his "Stellar Key," and which will forever immortalize her name.

The communications from Andrew Jackson Davis to Miss Pittsinger, admitting her authorship, will be read with interest.

This gifted poetess, under the auspices of Mrs. Julia Brewer, late of Hartford, Connecticut, will soon commence giving readings from her own productions, in our large cities, and we bespeak for her a cordial reception wherever she may go.

Dr. Samuel Underhill.

This veteran in the cause, is now at Dixon, Ill., where he will remain until his debate with Prof. Phelps. In a letter to us he speaks as follows of the JOURNAL:

"The JOURNAL just received is ALL GOLD. * * * * * *. I hope you will find God!"

We rejoice to know that this "Search after God," has attracted the attention of thinking minds, and is awakening within them a train of thoughts that will do good. The whole orthodox church to-day, are worse Pagans and Idolaters than those to whom they send missionaries.

Mrs. Maud Lord.

This most excellent medium for physical manifestations, is still holding seances in this city. At her seances, spirits hold conversation with those present—caress their friends, and do many other wonderful things.

Information can always be obtained at this office in regard to the place where seances are to be held.

Henry Ward Beecher.

On the first page of our paper will be found a sermon by Henry Ward Beecher, which will be read with great interest. It shows a progressive spirit on the part of the pastor of one of the most aristocratic churches in the world, where God is worshiped systematically, and in accordance with rules.

Look to it

That your subscription is paid. Those who are on the wrong side of October, 1870, should *right up* promptly, and aid us in publishing the best newspaper in the world.

A little from each will help very much.

The Wilson and Haddock Discussion.

Owing to the weakness of the eyes of the reporter engaged to take down the debate between Wilson and Haddock, we are unable to furnish the last day's proceedings this week.

Personal and Local.

—W. D. Holbrook writes us that the Spiritualists at Waukesha have opened the campaign by employing the services of E. W. Stephens, who delivered two fine lectures. They propose to keep the ball moving.

—D. W. Hull is still actively at work. His lectures are well received, and additions to the number of Spiritualists follow his efforts. He lectured at Terre Haute, Covington, and West Lebanon, Indiana. We have his lecture delivered at Terre Haute, and shall publish it soon.

—A note from Mrs. L. A. F. Swain says that the cause of Spiritualism is prospering in Minnesota. She says "that the tests given by E. V. Wilson, and other test mediums, have given Spiritualism an impetus that cannot be counteracted by the opposition."

—E. Bolton, writing from Peoria, Ill., says that Mrs. Abbott, the developing medium, has been doing a good work there, and is going to Decatur. She will again return to Peoria.

—Anna Cora Mowatt Ritchie was a Swedenborgian and a firm believer in spiritual manifestations. She used to assert most seriously that in all her trials, after her first husband's decease, she was in direct communication with him, and that he guided all the important actions of her life.

—A. Coyle & Co, National News Depot, 237 Pennsylvania Avenue, Washington, D. C., keep on sale the JOURNAL and all other Spiritualist and liberal publications. Our friends in Washington will find them perfect gentlemen, and always up to the times. They deserve a liberal patronage.

—Isaac B. Stevens writes that "Mrs. H. A. Kates calls spirits by their names as they come to our circle, particularly all that take part in our exercises."

—That eloquent lecturer, H. P. Fairfield, speaks in Salem, Massachusetts, this month, and at Ancora, N. J., next.

—Brother G. N. W. Swtyer, M. D., writes to us from Flint, Michigan, stating that Spiritualism is in a flourishing condition in that quarter. He says that "the JOURNAL is full of significance, fraught with the bread of eternal life." Thank you, Brother, and we will ever try to meet your approval.

—J. Madison Allen, conscious trance speaker, will answer calls to lecture for Spiritualist societies. He will lecture week evenings on Language, and instruct classes in the new and natural short hand, also attend funerals and weddings. Address him, care BANNER OF LIGHT, Boston, Mass.

—Mrs. Annie C. Torrey is now at Mobile, Alabama.

—Dr. Samuel Underhill writes us that Professor Phelps has accepted him as an opponent in a debate, which will take place probably at New Boston, in November. Professor Phelps is an able man, and is really well worthy of that old hero in the cause, Dr. Underhill. An abstract of their debate will probably be furnished to the JOURNAL.

—Brother Samuel Hartman writes to us, speaking in high terms of the lectures of Emma Hardinge, at Wheeling, Ohio. Jacob Hornbrook tendered his hall for the use of the Spiritualists, but that was too small, and the Court House had to be employed.

—The BANNER OF LIGHT, alluding to the prominent characters at the Richmond Convention, says: "Dr. Henry T. Child, of Philadelphia, was at his accustomed place as Secretary. He made many short speeches, all of which were relished by the audience."

—J. G. Fisk, of Philadelphia, has been lecturing for some time at Springfield, Mass. He is an able advocate of our glorious philosophy, and author of the work, "Bible in the Balance."

—The third edition of "The Voices" is now in press.

—Mr. Milleson, spirit artist, will be at Little Falls, N. J., until the first of November.

—Warren Chase will lecture in Denver, Colorado, Sunday, October 30th, if the friends there make arrangements, and notify him at or before the Topeka Convention, which takes place October 23rd; or, if no arrangements are made there, he will speak at Greely, Col., on that day.

—J. G. Fisk, of Philadelphia, has accepted the challenge of Rev. Mr. Moore, to debate with him anywhere in New England.

—A few days since, a young and beautiful girl leaped from the Quay de Bercy into the Seine, to end a life which her lover's desertion had stripped of all charms. Two young men, who had witnessed her despair, ran and plunged in after her, and brought her to the shore insensible, but not lifeless. Messengers were dispatched to Dr. de Lanessan. He came at once. The girl had not given the least sign of life. He exerted all his skill to re-animate the almost extinguished spark; after incessant efforts, made during two hours, she made some motion. Although he was exhausted, he continued his efforts, and had the satisfaction to see life return with all the vigor of youth. But as the girl recovered strength, he grew faint, and presently fell on the floor. Then the girl and the young men did all they could to restore his life, but it continued to ebb despite them, and in a few moments Dr. de Lanessan was a corpse.

—Some one writes for extra numbers of the JOURNAL, from Quincy, Ill, and sends fifty cents, but gives no name. We will attend to the order as soon as the writer gives his name. Another, Cary H[illegible]ft, as near as we can decipher his name from the writing, speaks of sending to S. S. Jones by draft, $3,50 but fails to give his post office address. As soon as he writes and informs us of his post office address and writes his name plainly, we will try and look it up.

—Dr. J. K. Bailey speaks in Corning, N. Y., on the 25th, 26th, and 27th of October.

—David Dillon, of San Jose, Ill., writes to us speaking in high terms of the labors of Mrs. F. A. Logan. He says that healing is one phase of her mediumship. She also writes under spirit influence. Her poetic effusions he regards as very fine.

—Mrs. Rogers, late of Maine, a fine trance medium, gave us a fraternal call on her return from Iowa to her home. We hope she may be fully appreciated in her labors wherever she may go.

—D. W. Hull in a newspaper article, humorously "takes off" the quarrel between Satan and God: "There has been an everlasting quarrel going on between the Almighty and his Satanic Majesty, not only have they quarreled, but we learn that they have frequently undertaken to settle their

dispute on the principle that "might makes right," and now that they have failed to settle their matters between themselves, they have brought their quarrel down to earth, and the Almighty is appealing to us to help him. We say, gentlemen, if you cannot determine which of you is infinite, don't bring your dirty work to us; we want nothing to do with it. Go and settle your own matters, for if you leave the decision with us, we shall have half a mind to punish you both, and send you to bed without your suppers. It is a shame that God and the Devil should bring their quarrel down to earth."

—Mr. Fish, in speaking of woman's rights, said man has no power to give woman her rights; they are not his to give. She possesses them by the same divine right that man obtains his.

—A correspondent in the Boston *Investigator*, comes to the defense of Spiritualism, by giving the following incident: "The hand and arm of a member of my family will on occasions be seized by some power or influence, and, without her knowledge, intelligent communications are written backward, from right to left, which purport to come from persons, principally relatives, who, to use their own phraseology, have passed from earth life to another sphere of existence. These communications are not usually very profound, nor are they always entirely reliable, but simply such as might be expected from persons who have some knowledge of you, or of things appertaining to this sphere of existence, and who have been removed to another without losing their identity. Communications are also made by means of table tipping, rapping, etc."

—Thank you brother, for these papers, *The Evening Star* and *The Echo*, both published in Otago, New Zealand. They contain items of interest, which will be noticed in due time.

—The orthodox of Boston set aside a certain day for prayer, to entreat God to send down rain. The *Investigator* speaks as follows in reference to the matter: "The proposed prayers for rain in this city on Sunday, the 3rd inst., were anticipated, as the celestial fluid came down bountifully the day before. Nature pays no attention to prayers, or there would not have been such a dry season."

—Prophecies are constantly being made by different mediums. The person who is not mediumistic, cannot foretell the future. The London correspondent of the Chicago *Journal* gives the following: 'Noticing a reference to a prediction by an ancient French prophet, said to be found in a work by Chevalier de Chatelain, published some years ago, I have taken the trouble to consult it today. The particular prediction referred to, is in these words: 'When the second empire shall have been established at Paris, it will last for eighteen years, less one quarter, not a day longer.' Mark the singular fulfilment. Louis Napoleon claimed supreme power, though not yet the title of Emperor, on the 2nd day of December, 1852, and on the 2nd day of September, 1870 exactly eighteen years, less one quarter, not a day longer, he was a prisoner of war, and his dynasty at an end. This is one of the most remarkable coincidences on record, for the prophecy has not been cooked up for the occasion, but was printed in black and white years ago."

—Dr. A. B. Herman, healing medium, late at Sheboygan, has located in this city, at 42 Eagle street. The Doctor, under spirit direction, is compounding specific remedies for various diseases. Address him as above.

—The card of Dr. G. Newcomer will be found in this number of the Journal. We have known the doctor for several years. He is an honorable gentleman, and an excellent healing medium.

—A J. Davis' new book, "The Fountain," owing to the great outlay for illustrations, etc., cannot be afforded at a less price than $1.25 per copy, at which price it will be sold. Postage, 16 cents. We have a quantity on the road, and shall be able to fill all orders in a few days.

—Mr. J. B. Adams keeps the Religio-Philosophical Journal for sale at the corner of G and F streets, opposite of the post office, Washington, D. C.

Dr. Dake in Beloit.

Interesting Particulars in regard to Healing.

It was announced, some time ago, that Dr. Dake was coming to Beloit. Well, no one cared, for Beloit had long been the "rendezvous of Quack doctors, and, as a matter of course, he was one. He came and took rooms at the Goodwin House. There was not a grand rush; but a few went to him. After a few treatments he cured them. They told the story to their friends, and they, too, went and were cured.—The truth now began to leak out. Dr. Dake was not a "Quack," but a thorough Analytical Healer—a physician of high order—a man who was *posed*; who could tell a man what ailed him, and the remedy for his disease. This knowledge he had not obtained from some recipe, or from discovering the virtues of a "common pasture weed." He did not use one medicine as a sovereign cure for all diseases. He treated each patient according to the nature of his disease and constitution. What would help one of perhaps the same disease, would be fatal to another of a *different constitution*. Dr. Dake's father and his grandfather were eminent physicians. He was reared by them, inherited their temperaments, and has made the study of medicine and of healing, his life work. He is yet a young man, but comparatively few of his age, or older, are meeting with the same success that attends him. Well, Dr. Dake has been in Beloit three weeks; since the first few days he has been thronged. People came from near and far, and he has treated many desperate cases successfully. He has had about twenty cases of membranous rheumatism, and in every one he has wrought a cure. Among them, the most desperate case, perhaps, was that of C. C. Vance, Esq., Justice of the Peace, at Roscoe. He was almost helpless, and could barely get around with the aid of crutches. His limbs were drawn out of shape and he could neither bend or use them, and suffered continually the most terrible pain. Dr. Dake almost hesitated to encourage him, but told him he would do for him all he could. He commenced a treatment. In a short time he relieved him from pain, and after several treatments he could walk about. On Tuesday he came up to the Doctor's office, without his crutches, and told him he was cured—that he felt as free and limber as ever, and had no pain at all. This had been a confirmed case for years.

A young lady in this city, also, who has been very lame for two years with the same disease he has treated for three weeks. She says now she is as well as ever, and can dance and run up stairs as lively as she could years before.

One gentleman here, who has suffered terribly with asthma for twenty years, and who was almost suffocated when he came to him, he has, he tells us, cured him by a few treatments. Several severe cases of inflammation of the lungs he has also successfully treated. We mention these few cases among the many treated here, to show the merits of Dr. Dake, and that he is not one of that class of *pretended* doctors who are pestering every city and town in the country.

The Doctor leaves to-day for Rockford, where he makes his headquarters; and where he has a large number of patients. He expects to be in Beloit again in a few weeks. He will be welcomed by many on his return.

A gentleman from Rochester, and well known in this city, has just informed us that Dr. Dake stands very high there, and people have the highest confidence in him.—*Journal, Beloit.*

Philadelphia Department.

BY........................ H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Stimulants.

Some singular facts concerning the different stimulants used by eminent men are given by an English writer, Dr. Paris, in his "Pharmacologia." Hobbes drank cold water when he was desirous of making a great intellectual effort. Newton smoked, Bonaparte took snuff, Pope strong coffee, Byron gin and water. Wedderburn, the first Lord Ashburton, always placed a blister on his chest when he had to make a great speech. The great Lord Erskine took large doses of opium. On the trial of Queen Caroline, Erskine, anxious to make a great speech, took an overdose of his favorite drug. The effect was striking; he dropped into the arms of Lord Stanhope, who sat next to him.

Mankind are influenced by a variety of causes in their actions and the expressions of their sentiments and feelings. The food we eat speaks right out through our organism. The drinks we take are still more decided and prompt in their expressions. To know the real value of any opinion in regard to the use of food or drink, you must know the habits of the individual who gives it. The man who drinks tea or coffee or uses spices and condiments, places his organism by this means in a condition for these articles to speak right out for themselves, and he cannot blame them. The individual who uses tobacco, resigns his judgment to a greater or less extent to this nauseous plant, and it will speak out through all his thoughts and actions, often in extreme selfishness. The man who pours alcohol into his stomach, virtually resigns his manhood to the voice of that which may well be called "evil spirits." In all cases, unless the system is very much blunted, the individual has a struggle in getting it into a condition to bear stimulants. Many a little boy has spent days of horrible nausea in acquiring the "manly habit" of using tobacco, and even the most inveterate chewers, who have saturated their systems, know that there is a limit beyond which the weed becomes exceedingly poisonous, even to their corrupted system. We have often marvelled at the extent of power in the human system to withstand the violations of physical laws, as we have passed near individuals, who were reeking with the fumes of alchohol and tobacco. We have not much hope of redeeming such individuals, because the rum and tobacco assert their divine right to be themselves, and having been ensconced on the throne of a system which is surcharged with these, it ceases to be the man that we are able to appeal to, but the stimulants to which he has sold himself. It is a sad feature in human history, referred to in the above extract, that some of the finest minds that have ever cast their light on this world, have thus sold themselves to these low and grovelling appetites, and crying out of the hells of their dissipation, they have still shown something of the brilliant talents with which they have been endowed. Intemperance is a fearful evil, sapping the very foundations of human character and human power, and our main hope must be in the education of the young, inducing them to avoid its very beginnings. That education must, however, commence prior to birth, for there is no condition in which there is clearer evidence that inherited tendencies can be transmitted than that of a love of stimulants, and it is a fearful thing to know that very many children are begotten under the stimulating influences of alcohol and tobacco. A fearful responsibility rests upon many physicians, who not only administer alcoholic preparations, but actually recommend it as "a generator of life force,"—a most fallacious idea, for stimulants never generate life-force, but always excite, irritate and exhaust it, and those who succeed in the habitual use of these, do so in spite of them, and not as the result of any beneficial action.

We appeal, however, to the young, whose systems are pure, and to women who, as a general thing, have not entered into these debasing habits.

The human system is sustained in proper health, and the wasted elements are renewed by the use of that kind of food which belongs to the class of nutriments, and which in proper quantities, always satisfy the natural and healthy demands of the system.

Among the articles taken as food in civilized life, are stimulants of various kinds—pepper and spices belong to these,—they do not, however, satisfy the demands of the system, and are used to create an artificial desire for food.

Every person knows, that after eating one or two spiced ginger cakes, there is a strong craving for more. This is not the case when crackers or plain food is taken. The stimulant excites the stomach, and causes an unnatural flow of gastric juice, which produces exhaustion.

Pollock in his Course of Time expresses this idea in speaking of Byron. He says, "he drank draughts that common millions might have quenched, then died of thirst because there was no more to drink." Those who have witnessed the wild and unsatisfied cravings for stimulants, of the inebriate, can realize something of this. The true plan to escape all these evils which flow from this terrible source, is to avoid the beginning. Parents should never give their children stimulants, especially as articles of food, for this in thousands of instances, has laid the foundations for an appetite which has led them on to ruin. Those in whom the appetite has already commenced, should pause and ponder well the road that lies before them.

No man can contemplate the awful condition of the reeling drunkard, without shrinking at the thought that he shall come to that condition.

We walk slowly into the insidious arms of this Briarian monster. The moderate drinker never expects to be a drunkard—oh, no! but the wily enemy is coiling its serpent folds around him, and every glass of liquor is a twining tendril that shall bind him closer and closer, until he falls. There is no safety in the habitual use of any kind of stimulants—their effects are evil and evil only, and certainly no advantage, and the habitual use is never conducive to health. We remember a sign board upon a road along the sea shore to this effect, when this water is four feet above this board, it is not safe to travel this road. This is the sign that we read over the head of every moderate drinker, and if he cannot read it now,—how will it be when the water is four feet over it, as it will be? We say to all then—touch not, taste not, handle not, suffer a thousand times more than you ever have, rather than yield yourselves servants to such vile and degrading influences, as shall take away your manhood—your nobility, the dignity which God has enstamped on you. Be careful of the milder stimulants, for they are the stepping stones which too often lead the traveler out into the deep and dangerous ocean of Intemperance.

Most especially and earnestly would we appeal to the young and pure, to show the world by example, how much better purity of body is to that condition which results from Intemperance. Young man, if you are tempted by your associates, or by any other influences to enter upon the use of tobacco or liquor, pause and consider what it is, and where it will lead to, and you, young women, who wield such moral power over your brothers and friends, be true to your own highest intuitions—speak firmly but kindly to these—do not be deluded and deceive yourselves with the idea that you may have power to reform these. Remember that it is always much easier to prevent evil than to remove it.

"Dr. Franklin's Messages to Thomas Richmond,

Or God's Method of Abolishing Slavery."

Mr. Thomas Richmond, one of the old pioneers of Spiritualism, and whose experience has been of the most extensive character, has compiled a book with the above title, which will be of great interest to the people. The instrumentalities at his command to aid him in this, the great work of his life, have been of a high order, and we anticipate an immense sale.

Dr. Farnsworth, one of the best mediums in the country, and whose arm is used mechanically in writing communications from the spirit world, has devoted his whole time, for several years, to the service of Mr. Richmond, in getting up this work. He is controlled chiefly by Dr. Franklin, who will not now allow his organism to be used by any other intelligence, and who is the principal spirit engaged in the great work.

Mr. Richmond has been an agent in the hands of the Spirit World, and nobly has he conducted himself in carrying out the wishes of his spirit friends. Dr. Franklin once said to him:

"Channels of communication radiate from you as a center, by which we are enabled to carry impressions to those minds upon which we would operate."

Thus we find that Mr. Richmond has been an instrument, a medium, so to speak, through the instrumentality of whose organism, impressions have been conveyed to others.

This work is now in press, and orders will be received therefor at this office. Price $1 50, postage 20 cts

"A Spiritualist Mystery."

Under the above head, the *Leavenworth (Ind.) Independent* gives some remarkable incidents connected with the experiences of a lady residing at Fredonia. "Spiritual mysteries" will never cease. When man reaches that point on Progression's Ladder, when he comprehends "all things," then the laws of creation will be readily understood by him, and there will be no "mysteries" left to attract his attention.

The "mystery" is as follows:

"For about ten years past, a lady residing at Fredonia, has had for a companion a spirit child five or six years old, which attends her wherever she goes and has been seen by nearly every resident of Fredonia at one time or another. It has become a common expression, when the little form is seen following the one whom she seems destined to guard through life, that "There goes B's little girl!" Frequent attempts have been made to capture the mystic little visitor, but when the hands would seem to be about coming in contact with the form, it would suddenly melt away and become invisible. Only once has it been seen in any other place than following the lady alluded to, and that was a short time after the close of the war. A gentleman had just returned home from the army, and with his wife and child, were occupying a room in the house of the haunted lady. They had retired and lighted a lamp, and he was in conversation with his wife, when he heard the pit-a-pat of a child's feet on the floor, near the bed. Looking in the direction of the sound, he observed a little girl walking towards the stairway. Naturally supposing that it was his own child that had got out of bed some way, he sprang up and followed the form down the stairs, at the same time calling it to return. His wife, noticing his movements, asked him what he was doing. He replied that their child was out of bed and going down stairs, and he was trying to catch it and bring it back. The wife responded that the child was still in bed, which the husband found true on returning to the bed. He told his wife that he certainly saw a child going down the steps. She replied that it must have been B——'s little girl, and then told him the circumstances concerning the mysterious visitor. A bright light was burning in the room at the time, and as both husband and wife were awake and talking when the child made its appearance, there can be no doubt but that the gentleman saw the apparition, at least he is willing to make oath to this effect.

Dr. G Newcomer.

—Dr. G. Newcomer, the healer, is stopping for a week at the European Hotel, Dearborn street, Chicago. Those wishing to be healed, call and see him. He also wishes to obtain agents to sell his "Handy, Movable, Culinary, Stove Pipe, Shelf—Fruit and Clothes Dryer." Address when at home, 288 Superior street, Cleveland, Ohio.

☞ Send for illustrated circulars.

NATIONAL CONVENTION.

Official Report of the Seventh Annual Meeting of the "American Association" of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st and 22nd, 1870.

Phonographically reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

WEDNESDAY AFTERNOON SESSION, SEPT., 21ST.

THE CHILDREN'S PROGRESSIVE LYCEUM.

Mr. A. A. Wheelock said:

"No question could arise that would give me greater interest than this Lyceum question, and I prefer work, action, to talk always.

I think there is but one question that ought to inspire the hearts of Spiritualists to day, and that is the question of education. Why? In heaven's name, look at the experience of every one of these Spiritualists that have come up out of great tribulation, at last into mental freedom, through great struggles and agonies of soul to break the bonds that were fastened upon them at that period of their lives when the child is a helpless victim, not only in the hands of dogmatic beliefs upon the part of parents, but also of church organizations. Did you ever think what relates to this question religiously with regard to your children? Did you ever, Spiritualists—father and mother—you who have struggled so grandly and bravely to come up out of the bondage of church organizations and creeds, did you ever think how absolutely and literally that the child is a victim in your hands; how at the earliest age their thoughts are sifted in with the sunshine of a mother's love; how these things are crippling and binding the children to-day? What have we to interpose? What as Spiritualists, have we to present? What have we here to oppose to this educational influence that manifests itself still throughout the world, holding it firmly, and with the tenacious grasp with which the different theological organisms seek to hold.

I know of nothing, thus far, only the Children's Progressive Lyceums. We have had resolutions and discussions upon the subject of education, but nothing more. Then what is the Children's Progressive Lyceum? Alas, many of our efforts would seem to indicate the idea that it is only Sunday work. I do not so regard the spirit agencies of this movement. I believe the whole scope of it is to take the child not only mentally and spiritually, but bodily, and make humanity a whole; and therefore, I think the principles apply to every day of the week, and to make the system so educational in its influence, that while it shall care for the body as a basis in our every day system of instruction among our children, and give it that finishing touch that it needs, it shall also form the basis of all that is beautiful in the spirit movement.

We may have the phenomena of Spiritualism, without entering into the vital elements and forces that mould men and women in their lives and characters.

My idea of the Children's Progressive Lyceum, embraces the fullness of every thing that can come to us by way of blessing in education. We shall change the whole system of education by this Lyceum, especially those ideas that have led to stuffing the children with theological tenets and notions. In the Lyceum, we reverse all this, and instead of stuffing the child with Jesus and him crucified, you question the child and draw out of him the manifestations of intelligence that are there embodied, that will bud and blossom when your systems of education shall reach the phenomena of Nature's growth and development. The plan at present in vogue, has been to cripple all these powers by stuffing the child with dogmas and cramming down him those things which neither he nor you can comprehend.

I say we reverse all this system of education, and in order to do this, so radical a change as this demands that it shall be based upon a foundation so broad, that it shall not only reach the child one-seventh of the time, but all the time. We may have different exercises on Sunday from other days.

We must have a plan and system for the development of thought in this direction, through educational influences. What are the means that we should look to for something practical? We are all educated by what we see and hear around us. These are moulding our characters. We need something practical, and we need the genius to concentrate this. The religious associations all around us understand this well, and use it effectually. As Spiritualists, have we the wisdom to use this power. Unless we do concentrate our efforts in this manner, we cannot compete with these institutions that abound in the land.

As to the means, everything in the nature of organization, requires something to sustain it. We have two Gods to deal with—that which we reverence as the High and Holy Power, and that which is recognized as the God of the Pocket—we must not forget the "almighty dollar." The churches understand this. I hope, therefore, we will combine all our forces, material and spiritual, and do all that we can to promote the interests of these Lyceums.

Cephas B. Lynn spoke as follows:

"I am here as a graduate of the Children's Progressive Lyceum. I do not believe I ever should have become a Spiritualist, had I never attended a Lyceum. I know that I never should have been a lecturer if I had not gone through the Lyceum.

There was a time when the position of the Lyceums in many places seemed to be separate from Spiritualism; now all over the land the testimony comes up, that the Lyceums are connected with Spiritualism.

We know that many societies have gone down; but in those places where they have connected the Lyceums and Societies, Spiritualism lives and has a being.

As Spiritualists throw their energies upon the Lyceum it renders them strong, and they forget those little petty jealousies that so often arise and separate the adherents of the cause. Sometimes I think that as Spiritualists we do not get into the divine enthusiasm enough. Do we really believe that Andrew Jackson Davis got the idea by a vision, concerning the methods pursued by the angels; in other words, that our children, by the Lyceum methods, are being taught by such methods as the angels use?

We want more enthusiasm. I believe that Spiritualism that produces enthusiasm is sensible—not that enthusiasm that exults in wild ecstacy and then passes away, but that which has stability, might and power; that moves within us, and keeps us alive, but not fanatical. A true Spiritualist can not be fanatical because his belief is founded on truth.

I want the outside world to realize the fact that we are not filling our children with dogmas, but that we are giving them freedom, letting them stand upon a natural basis—bringing out their ideas.

We believe that men and women come to goodness and love spontaneously, and base our religion upon the inherent goodness and truth, and not the total depravity of mankind. We know that our children will accept Spiritualism as naturally as any other truth; therefore we have no need to crowd marvelous stories into their minds. The distinctive idea of Spiritualism is the dosa for the soul and body.

There are those who believe that religion takes them away from humanity. God delivered me from a system which takes me away from my brothers and sisters, and takes my interests away from the world.

There are many who send their children to the Lyceums because they are thus free; and there is something about the Spiritual Philosophy that makes every one feel better and happier, larger but not egotistical—the heart goes out towards all mankind with love. We have done with special heavens; we have a universal system, and we bless everybody.

Let us spread these ideas, and let this Association proclaim to the Spiritualists of the United States, that we do really appreciate this great Lyceum movement."

Mrs. Marceps, of Dayton, Ohio, who has recently become developed as a Trance Medium, was introduced to the audience, and after a song by Mr. Harris, she said:

Friends of the cause of spiritual progression:

We find ourselves before you on this golden summer afternoon, a stranger among strangers; but as we understand the cause of truth, it belongs as well "to the stranger without the gates, as to those who dwell within the city." Then of this great free born truth, let us speak to you in reference to what Spiritualism is bringing to humanity. It is the bright and golden sunshine to the earth. It is the pearly dew drop that baptizes the bowing, drooping flowers, imparting to them strength and vitality. It is the gentle shower that brings back the verdure to the parched and withered plant. It is the glory of the midnight moon whose mild and gentle light sheds a halo over earth. It is the "Star of Bethlehem" that shines with undying lustre in the sky of the nineteenth century. It is the magic power by which the angels hold communion with those who watch upon the planes of earth. What has it done for man? With hand of power and strength, it has rolled the stone away from the mouth of the sepulchre, and lights up the vale of death with rays of light divine. It has taken the Fiery Dragon from our midst, and shown us that God is love. It is gone out into the highways and by-ways of life. It has given to all the children of earth a free invitation to the marriage feast. It is a grand religion that requires the Universe for its temple. It is a religion that is reclaiming the drunkard; that is showing the Infidel, who stood outside the church, the reality of the after-life. It has chased the tear-drops from the eye of the mourner, showing to them that the grave was the receptacle of the old clothes only, and that the spirit walks forth in the path of life. From this platform the soul starts on the grand progressive highway.

There is not a child on earth that may not come and bow with us before the shrine of purity.

Spiritualism is the angel of the present age. Through its bright power, light has come into the dark places, sad hearts have been made glad—there are smiles where once there was griefs. Man may point the finger of scorn, but ere long humanity will not dare to raise its puny hand against it. The magic word has gone out; its magic power has crossed the mighty ocean. Nations are shaking to their centres; humanity cries everywhere for spiritual freedom, and the echo has been heard in the courts of heaven.

In all the grand temples where they worshiped their God, there was no consolation to the broken hearted.

Spirituality and Spiritualism have accomplished much for the world. A religion as young as this, that has accomplished so much, is able to accomplish more. This is the gospel dispensation of the present age, and the light that has thus been received, shall ere long cover the face of the earth.

THURDAY MORNING.

Conference.

INVOCATION BY NETTIE M. PEASE.

Our Father, not as slaves, with trembling fear,
Would we in thy pure sight appear,
Nor as those who fear the avenging rod
Of a great vindictive God;
Not as those who dread thine ire,
And the "lake of burning fire;"
Not as those who with the crowd
Have low before thine altars bowed,
Praying that their God might see
How low and vile a world could be;
But with beings all in tune,—
As the balmy days of June
In roses glowing red
Their sweet breath around us spread—
When the flow'rets mid the grass
Smile so sweetly as we pass,—
Then, when our hearts are all aglow,
We would raise our praises to thee, for we know
That thou dost mark the sparrow's fall
And hast care over great and small—
O'er him whose soul is free from stain
As pearly dew or crystal rain;
O'er him whose soul is wrapt in gloom
As deep and dark as error's tomb;
On high or low—on great or small—
Thy boundless love doth ever fall.
Father, we know in thy good time
All souls shall mount to realms sublime.
Guided by thine immortal hand,
On Truth's firm rock each soul shall stand,
Whilst far beneath their shining feet
The angry waves of Sin shall meet—
Powerless to reach that sun-bright shore,
The spirit's home forevermore.

President Wait said:

Ladies and Gentlemen of the Convention, as I am compelled to leave on the twelve o'clock train, I desire to express my thanks to you for the kindly courtesies that you have extended to me. There has been no difficulty in preserving order and decorum in all our meetings. I think that the efforts that I have made have been appreciated, and I feel more than compensated. I wish this Convention all the success that the great and noble cause in which we are engaged merits.

Moses Hull and Mrs. Wait spoke.

Oliver Hampton, of the Shaker Settlement, at Unionville, Ohio, was invited to address the meeting, and spoke as follows:

"I should be glad first, dear friends, to express my thanks for the delicate attentions and invitations I have had from several quarters to visit this Convention. It has been a real privilege to me—a greater one, in that particular direction, than I ever enjoyed. I am happy to congratulate the Convention upon the universal disposition towards the amicable; not only that, but the entire freedom with which every one is invited to express his or her views. This is the true catholic spirit for a Spiritual Convention, as it appears to me.

"I presume the friends here would like to know something about Shakerism. Ann Lee was incarcerated in a prison in Manchester, England, and there received, as she says, and as we believe, a communication directly from the spirit world. In that communication were embodied the foundation principles of Shakerism, which she soon after promulgated, and gathered around her a small party of Shakers.

"That was, in our opinion, the inauguration of the pentecostal day. The two grand principles of Shakerism are Community and Celibacy. In commencing to make a little explanation on this head, I can hardly have the courage to begin, for fear it may be taken by many that we are egotistical. We really feel humble; and so far as scientific research is concerned, we really consider that this Convention is very far ahead of us. Then again, on the other hand, as concerns purity and personal righteousness, we do not feel, perhaps, to yield to any institution that we are acquainted with.

"In the first place, the reason for our existing as a religious class, for one hundred years, is because in the highest grade of divine wisdom such a plan must have certainly been adopted, as will yield the greatest amount of benefit and blessing to all.

"There seems to be no plan under the heavens more calculated to promote that grand idea better than a Community; consequently we are established in Communities.

"In the second place, we live a truly and perfectly celibate life. Now for a little experience upon that head; here is where the egotism comes in; when we look, upon the one hand, and see the tremenduous amount of wickedness, the awful maelstrom of corruption and abomination,—when we see that in one city on this continent a man will marry from ten to sixty wives, and in a thousand other cities he will have but one, and will not be faithful to that wife, but will have as many as from three to twenty mistresses,—when we see that the propagation of species all over the world seems to be overdone to a very great extent, so that hereditary proclivities are very strong, and inducements to sin in this direction are very great. We know that some will be propagated through the instrumentality of law, which is as good as any other law that God has made. At the same time we cannot help but think that there should be something like a check and balance, so that all creation will not become Gethsemanes. There may be such a thing as a necessity for a celibate life in all the world. If all the whole creation—vegitable and animal—were propagated according to the facilities that there are in the world, perhaps the earth would not exist two years; it would be entirely overdone; it would destroy every man, woman and child. If the seeds of all the plants should grow, there would not be a square foot upon the face of the earth; there would not be a place for man to set his foot. He could not exist upon it; it would bring about the very catastrophe which the popular theologians are looking for, but which we do not believe will ever come. We do believe, however, that there should be some nucleus around which mankind might gather when they see the evident signs and tokens of the destruction of the face as well as of individuals,—a kind of asylum where they might retire from all these scenes, and find something that will suit them. We candidly believe that the marriage institution is right and proper, and a positively necessary institution on the face of the earth. The only fault we have to find with it, is its abuse. And seeing that this abuse has gone to such a tremenduous length, in many instances, and knowing that there are thousands and thousands of men and women who would give all they have upon earth if they were only released from this, and taken back to their innocent condition of youth,—why is it not a good thing that there is such an institution, where they can possibly be reclaimed?

"If a man goes to roll a stone up the side of a mountain, he has no place on the side of that mountain on which he can rest; if he relaxes his hold, it will go down, but when he gets it up to the top, it will lay there, and there is no danger of its rolling down. Now for celibacy. The Society of Shakers profess openly that where men and women feel that they can no longer live in the life of sensuality, they can retire for the sake of escaping from these evils, where they may be safe and sure, and certainly upon the ground of perfect relief from the sorrow to which they have been subject by the lower and rudimental principles of their nature. All other institutions, that we know of, are inclined planes, in which mankind cannot find any resting place where they can be safe. We do not expect all mankind to go up that way,—and that is all right. We believe, as we said before, that mankind are all right just as they stand, until something within them aspires to higher conditions—until there is an attraction which is put into vital activity, which draws them to something better, and from that moment they never can enjoy themselves, unless they rise to a higher plane. Mankind are drawn by attractions all their lives. We find one class in the very lowest possible conditions of selfishness, so long as there is no higher function of their minds awakened, so long as they are not visited and vitalized by an attraction to something higher from men or angels. Let them remain there, for they can do no good anywhere else. If it were possible to take them to a higher plane, they will be worse than they are, and do more mischief.

There is a higher plane—another condition of life—which makes a man cling to his wife and his children, his houses and lands. If he fills that position well, it is the very place where divine providence has placed him, and there he should remain.

"When the time comes, either in this or the other life, when he finds that there is higher, more universal love, that binds him to all angels and all human beings in the universe, then it becomes his duty to rise to that plane.

"We believe that there is no end to the heavens; that man is progressive, and may rise throughout the endless ages of eternity. It is well to recollect that when man's affections lead him to any place, he must remain there until he grows to desire a higher place,—and then his happiness will be at an end until he raises himself to that plane.

"When we consider that every seventh man, and every seventh woman, has to be divorced; and when we consider the vast amount of jealousy and misery that runs through so many families, we really feel that there are thousands and thousands of men and women in the world who, if they could only hear that there was a place where all these heart-burnings and jealousies and trials could be forever sent into the land of oblivion, and they could enjoy chaste and pure feelings, here and throughout the endless ages of eternity, they would rejoice.

"We believe that heaven is just as possible here on this earth as it ever can be made on any other sphere. We believe that when the reign of pure, practical, personal righteousness is realized by any man or woman, from that moment it grows brighter and brighter unto the perfect day, without any kind of reference to the place he or she occupies.

As soon as a man or woman commences to travel to higher and better conditions, it is heaven to them, and through the law of man's growth and attraction, an influence must and will reach him from the angels, from God, or his fellow-men, by which he will be continually raised to higher and better conditions.

"This is about the nature and shape of our theory as nearly as I can express it in a few words. Still there are many ramifications to our theory, which it is not possible to present here at this time. I can say I feel very thankful for the opportunity you have given me.

"I have made a very careful investigation of all the theologies of the day, and I have been totally unsatisfied. Shakerism is not priest-craft or creed-craft, and if Spiritualists or Methodists or Catholics can lay out a plan that shall lead to a better and higher life, where we shall be able to obtain a greater amount of personal righteousness, we will immediately abandon the Shaker platform, and rely upon that. But when I look upon the theologies of the day, and when I look through Spiritualism, as I said before, I know that you are, theoretically, logically and philosophically speaking, ahead of us; but when we come to the practical results, we find that we can live in peace and harmony equal to any other people.

"When we find that we are absolutely equal, and every man and woman has given to him or her according to their needs,—when we enjoy perfectly that state of things, and cannot find that any better condition exists among Spiritualists, even the most enlightened of them, we then conclude that it is best to hold on until we can find something practically superior,—not theoretically alone, for theory and practice must go together.

We know there is an immense amount of theory in the world that is totally devoid of practice. There was an expression or two I heard yesterday that I felt sorry to hear. We have the utmost charity for all manner of people, let their faith be what it may. Every man that is convinced of a truth, as a theory or faith, if it be the highest he can receive, we consider him on the grand highway to heaven, so long as he acts according to his highest convictions, consequently, although we do consider that many theories of the present day in regard to popular churches and popular theologies are imperfect and unsatisfactory, are without much foundation in truth, yet we are very delicate how we speak in regard to them, especially to those who consider them as the only means of salvation, we are extremely delicate how we speak in regard to them. Not only so, but we believe that every institution that has been inaugurated since the world was made, and we don't know when it was made, we believe that every one of these institutions that had for its foundation some little grain of truth, and everything that is good, for God's sake, let it remain; whatever is evil, let it be cast out.

I have heard several expressions here which I would not make. I would not make any derision of a man believing in Jesus Christ and him crucified. If that is the best belief he can have, let him keep to it. I would not destroy his confidence in it.

Sarcasm has a tendency to cut, to sever and destroy all tender plants of affection. I do not think we ought to make use of sarcastic and cutting remarks in regard to old fashioned theologies and religions. It does no good to a man or woman to hurt their feelings, it may make them angry, and if it does them any good, it is through a long, circuitous route. If we can get at a man so as to make him love us, it is the easiest thing in the world to impart truth to him."

Mrs. F. A. Logan said:

"The last remark of our brother concerning charity, calls me out. We profess to believe in the harmonial philosophy, and the fundamental principle that our philosophy teaches is, that we are all immortal, are all progressive, all will ultimately live in the spirit spheres, and continue to progress eternally. Therefore, we as Spiritualists believe that all mankind are brothers and sisters, from the lowest to the highest. Even the drunkard in the cess-pool of intemperance is our brother; the outcast, in the lowest and most degraded conditions, is our sister. Our philosophy enables us to throw the mantle of charity over all. We know that there is sufficient divinity in every human soul to enable it to grow into purity and goodness."

Cephas Lynn spoke eloquently on the subject of charity.

Dr. Thomas spoke of his experiences.

George A. Bacon said:

"Mr. Chairman and friends: I am no speaker. I do not belong upon the spiritual rostrum. Spiritualism to me presents a three fold aspect, religious, philosophical and scientific or practical. Now, what is the great want of the present age, relative to the subject of Spiritualism? How stands the subject of Spiritualism, related to the world in which we live? It strikes me more forcibly than any one thing, it is to remove the erroneous notions pertaining to popular theology. Remove these obstacles, and humanity is at once lifted up toward the heavens. I believe the object of these National Conventions should be to devise ways and means by which we can scatter these errors most speedily and most effectually. So believing, I accepted a commission from several parties in the East to be present here, and to make the following statement.

Looking over the field, as they did, they felt a necessity, and they set to work to accomplish something. They wanted to work from a practical basis. We have, as you have, our speakers, our lyceums, our press, our book and newspaper publications, but we wanted to reach the masses more directly, so clubbing together with that good old glorious infidel, William Denton at our head, we formed the American Liberal Tract Society, which is taking the bottom out of the American Tract Society, orthodox. We have published nearly a dozen tracts, and we are scattering these leaves of truth all over the land, that they may reach thousands where our speakers reach dozens. They desired me to say to you that if any of you felt to strike hands with them they might do so, they being in a condition to assist you, and you in a condition to assist them most effectually. Let me read a few words from the Constitution.

The object is for the more general dissemination of liberal literature, in the form of radical spiritual and reformatory tracts, on moral and social topics, which tend to elevate humanity. Any person can become a member and can contribute to its support. I have here some of these tracts, Henry C. Wright's letter, and several others, which I shall now distribute through the audience."

Dr. George Haskell said:

"I have felt for a long time that there is some thing better adapted to our present needs in regard to education than anything we have had. We want a plan by which all parts of the system can be brought out. We want schools where the sexes can be educated together.

Some fifteen years ago I felt this, and made up my mind to devote what little means I have to the subject of education. I have visited different parts of the country to find a location which I thought would be best for that purpose. I decided that New Jersey presented the greatest facilities for commencing such an institution. I know we shall want several of these, but a beginning must be made somewhere. The place is about twenty-five miles South-east from Philadelphia, with easy access to New York and New England, a mild and genial climate, with land easily cultivated, and quite productive. There are twenty five hundred acres of land, with several buildings on it, a good hall, and facilities for the accommodation of a number of families. I have been on the ground four years, and have set out fruit trees, and had some improvements made. The land is worth about sixty five thousand dollars, and there is a debt of about twenty five thousand, which the parties desire to have settled at once. If I had the means to clear this, I would commence the school at once. If any persons will take land and advance money, we can soon establish a school. I will give a clear deed for forty acres of land for one thousand dollars."

On motion of Moses Hull, a committee of three were appointed to attend to the offer made by Dr. Haskell.

H. T. Child said:

"Friends, the hour is approaching when we must part. I rejoice with you that we have had such a blessed and harmonious meeting. It has strengthened us and encouraged us for the future. I have looked into your earnest faces, and seen and felt that you were determined to go on in this great work in which we have enlisted.

Amid the arduous labors of the office to which you have assigned me, I have found time occasionally to look over, not only this audience, but also to see that other audience that many of us have realized to have been here at all our meetings. Beside me has stood at times our noble friend and father, Pierpont, erect in the majestic dignity of a brighter spirit; with him, our newly risen Brother Wright, and hosts of others that I may not name now. They are here, noble souls and true, working and rejoicing with us in this great labor that has come to redeem the world, and dispel the clouds of darkness and error which have fallen around humanity.

Oh, friends, it is glorious thus to clasp hands with the angels and work on, work ever. We shall all be stronger for this beautiful union and communion, which we have had here. Let me say to you, one and all, that though we may never meet on earth again, we shall know each other when we meet on the other shore, and as the holy angels come to greet us and reach out their white hands to lead us higher, we shall rejoice that we have lived in this glorious day, when the light from the mountain peaks of the Summer-Land comes streaming down upon mankind, lighting up the dark places of earth, and casting a halo around our pathway, so that we need walk no longer as slaves in the dark dungeons of earth, but as free men and women, walking upon the highways of life, scattering blessings as we go, so that others may be made happy, as well as ourselves.

It is indeed glorious to feel and know that angels are encompassing us around about, and that we can walk in peace and love above all the storms of life, confident that 'we shall meet our loved ones there.'"

The President and Mr. Granville spoke here, and Moses Hull expressed the great satisfaction it had been for him to attend this meeting, how his soul had been refreshed and strengthened thereby.

Kersey Graves and Cephas B. Lynn also spoke eloquently, but we could not report them after speaking under influence.

George A. Bacon said:

"Friends, I feel that I would put my hand into the collective hands of this audience, and say, God speed you one and all."

Oliver Hampton said:

"In listening to the several discourses that I have heard this evening, I have not heard one sentiment which I, or any consistent Shaker could take exception to.

Especially am I interested, and have been more than usually inspired by the last words of our Brother Lynn. There was a practical import in what he said about the care and training of youth. I have been about twenty years in the charge of youth and children. It was suggested by many what is best to be done to forward the interests and behests of these most noble institutions in the United States and in the world. If there is anything of interest on the face of God's footstool; if there is anything that can in the least degree give impetus and vitality to the American Association of Spiritualists, it seems to me it is in the tender filial concern for the children of this country. I hope no one will feel wounded at any thing that I shall say. There is a subject which every one of you, perhaps, is acquainted with, either theoretically or practically, that comes very close to the interests of the young children of the present generation. I believe it is our bounden religious duty to teach our children and young people the absolute nature, construction and use of themselves, physiologically and spiritually. I believe further, that through a false delicacy, there have been thousands and hundreds of thousands of young children sent into the maelstrom of hell. (Shakers have not one mite of faith in the eternity of hell torments.) There is a false delicacy which renders parents absolutely unable to approach their young child, their own sweet boy or girl, on certain subjects. These children are neglected until they are often beyond the reach of all remedies. Every one of us knows by practical experience, what the strength of the lower passions of humanity is, and in order that the great tide of destruction which is sweeping over the whole world, may be somewhat abated in its fury, may it not be well to inquire whether in the education of our children, the physiological character and uses of all parts of their systems, should be fully explained to them. All hope of infusing spirituality in them is vain. All the spirituality in heaven and earth cannot save a child, unless he is physically pure. The instincts of the child may lead him ignorantly from day to day into a vortex in which, before he knows it, he is beyond the possibility of remedy.

It has been asked, what shall we do in this direction to favor the interests of humanity? I will tell you what I have done. I have not been afraid to take every child alone, and tell them the proper and legitimate uses of every organ of the body, and everything that I know pertaining to their physical life. I do not hesitate to tell the child the result of the abuse of every faculty, as well as the good and proper use of all the faculties that God has given. How, if they make proper use of these, they will succeed in all things, and if they have children, they will bless them, and so it will go on from generation to generation.

I do not hesitate to say that if we shall all do this, that I believe in seven years more good would be done than the spiritual associations can do in fifty years.

I was asked by a young man the other day: 'What are you living for? You are wasting and destroying a portion of your nature.' I told him, not at all. I thought I knew about as well as he did what I am about. If you want to understand how it is, said I, I will tell you. There are some little tadpoles down there in the mud. If you examine them, you will find they are only a round bunch of flesh, with a little tail that they waggle.

Now, that warm mud is a heaven for the tadpole. He knows nothing higher, and he wants nothing more. After a time, if his conditions are favorable, that tail drops off, and four beautifully formed feet come out, and he swims gracefully in the water, or leaps upon the land, and is developed for the enjoyment of a higher heaven than the mud puddle was. You may make what use you please of this figure. I know where I am standing, and think you can tell pretty nearly where you are.

Let me say to this assembly, if we will begin with our children and youth, and teach them what they ought really to know, and what is absolutely murderous for them not to know, we shall have in the next generation a far different class of people from what we have at present.

Just one thing further, and I will not detain you any longer. I would advise every man, and especially every woman, to read Henry C. Wright's most excellent volume, entitled, "Unwilling Maternity." I consider that one of the most valuable books ever published."

Mrs. H. F. M. Brown said:

"I am glad the Father made this beautiful town. I am glad the people built this hall, and I am glad they had it in their hearts to invite us here. I feel that we have come as a band of pilgrims to Mecca to worship, and we have worshiped all the great and beautiful and lovely things here. I have been at most of the conventions, and have never been at a pleasanter one, where peace and good will seemed the ministering spirits among us. I was glad that these little children, and larger ones of the Lyceum, made so happy and glorious an evening. When the curtain rose, I could only think of soft sunlight breaking through the clouds. One lady said, 'These children dressed in white, remind us of the Morning Land.'

I hope that you will see that these children are kept interested and cared for, so that when they come to take our places, they may be better able to do the work than we are.

I am glad we have the pleasure of meeting all these good old men with their white locks, and these silver-haired, womenly hearted women, who, with me, are looking toward the sunset. I am stronger and better for the words spoken to me.

We may come back in fifty years, and see how these meetings and lyceums are coming on. I only want, as the time to part has come, to say good-by to all these friends, and leave with you my good will, and blessings from the angels."

The meeting then closed with a very pleasant sociable, and the friends departed to their homes highly gratified with the good feeling which had prevailed in all the meetings.

QUERY.

When the dust returns to dust,
To rest beneath the sod,
And the soul in upward flight
Returns again to God,
Tell me, tell me, ye savans,
That dwell on Wisdom's plane,
After the spirit leaves the form
Can it return again?
In robes of lightest ether drest
In their celestial birth,
Shall we recognize our friend
When we retire from earth?

P. C.

Where shall I find him?

"Where shall I find the Deity?"
Inquired a lady fair.
Behold this beautiful rose-tree,
I think you'll find him there.
"I fain would find the Deity,
O tell, pray tell me where!"
Go list to the feathered songsters,
For God is surely there.
"I fain would find the Deity.
They say he hath beauties rare."
Take a peep in the eye of childhood,
I know you will find him there.
"I fain would find the Deity,
I've sought him here and there!"
Look out on the broad creation,
For God is everywhere.

P. C.

☞ The supply of gas is cut off and Paris is in darkness. This must add to the horrors of the horrors of the situation, and increase the opportunities of the dangerous classes, who, it appears, have not all been driven out by the proclamation of Trochu.

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TABLE OF CONTENTS.

Author.	Subject.
Henry J. Raymond,	To the New York Public.
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To his Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving.	Visit to Henry Clay.
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef. A Tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and out of Purgatory.
Lady Blessington,	Distinguished Women.
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Gilbert Stewart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to My Starry Home.
Rev. Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
Anonymous,	Alone.
Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit-Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit-Life.
Charles E. Elliott,	Painting in Spirit-Life.
Comedian's Poetry,	Rollicking Song.
Lady Hester Stanhope,	Prophecy.
Professor Mitchel,	The Planets.
Dr. J. W. Francis,	Causes of Disease and Insanity.
Anonymous,	The Spirit-Bride.

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Rail-Roads.

SUMMER ARRANGEMENT.

ARRIVAL AND DEPARTURE OF TRAINS.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

Ticket Office, south-east corner of Clark and Lake streets.

	Leave.	Arrive.
Cedar Rapids Passenger	8:15 a. m.	6:50 p. m.
Pacific Fast Line	*10:30 a. m.	3:50 p. m.
Rock Island Express	10,30 a. m.	*3:50 p. m.
Pacific Night Express	10:15 p. m.	7:00 a. m.
Rock Island Night Passenger	10:15 p. m.	7.00 a. m.
Dixon Passenger	*4:00 p. m.	*11:10 a. m.

Freeport Line.

	Leave.	Arrive.
Freeport and Dunleith Pass	*9:00 a. m.	*3:30 a. m
Freeport and Dunleith Pass	*9:45 p. m.	*6:00 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:5 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m
Junction Passenger	5:50 p. m.	8:10 a. m.
Lombard Accommodation	*6:10 p. m.	*6:50 a. m.

Milwaukee Division—Depot corner of Canal and Kinzie street.

	Leave.	Arrive.
Milwaukee Mail	*8:00 a. m.	*10:15 a. m.
Day Express	*10.00 a. m.	*4:30 p. m.
Evanston Accommodation	*11:40 a. m.	*2.00 p. m.
Rose Hill, Evanston, and Highland Park	1.30 p. m.	4.00 p. m.
Afternoon Pass	*5:00 p.m.	*8.05 p. m.
Kenosha Pass	*4:15 p. m.	*9:10 a. m.
Waukegan Passenger	*5:25 p.m.	*6:35 a. m.
Waukegan do	*6:15 p.m.	*7.55 a. m.
Milwaukee do	11:00 p.m.	5.0 a. m.

Kenosha and Waukegan trains leave from Wells street Depot.

Wisconsin Division—Depot corner of Canal and Kinzie street

	Leave.	Arrive.
St Paul Express	*10:00 a. m.	*7:15 p. m
Night Passenger	*5:00 p. m.	*5:30 a. m
Janesville Accommodation	*3:00 p. m.	*1:00 p. m
Woodstock Accommodation	*5:30 p. m.	*10:10 p. m
Barrington Accommodation	6:30 p.m.	7:45 a. m.

GEO. L. DUNLAP, General Superintendent.
H. P. Stanwood, General Ticket Agent.

Lake Shore and Michigan Southern Rail-Road.

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

	Leave.	Arrive.
Mail	*7:30 a. m.	*7:40 p. m.
Special N Y Express	*11:30 a. m.	*4:00 p. m.
Elkhardt Accommodation	*3 30 p. m.	*10 30 a. m.
Atlantic Express (daily)	5:15 p. m.	7:00 a. m.
Night Express	*10:00 p. m.	†6:30 a. m.

Detroit and Grand Rapids Line.

	Leave.	Arrive.
Day Express	*7:30 a. m.	*7:50 p. m.
Night " " "	*10:00 p. m.	*6:30 a. m.

F. E. MORSE, Gen'l Pass. Agt., 56 Clark st., Chicago.

Michigan Central Railroad—Union Depot, foot of Lake-street

Ticket Office Lake st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:

	Leave.	Arrive.
Mail Train	*5:00 a. m.	*8:00 p. m.
Fast New York Express	*11.30 a. m.	*4:00 p. m.
Atlantic Express (daily)	5:15 p. m.	†7:00 a. m.
Night Express	†9:00 p. m.	†6:30 a. m.
Kalamazoo Accommodation	*4:30 p. m.	*12:00 m.

Cincinnati and Louisville Trains

	Leave.	Arrive.
Day Express	*9:00 a. m.	*9:30 p. m.
Through Express	†4:30 p. m.	†6:30 a. m.

for St. Joseph via New Buffalo.

	Leave.	Arrive.
Day Express	*9.00 a. m.	*11 30 a. m
Accommodation	*4:30 p. m.	*8.05 p. m

HENRY C. WENTWORTH, General Passenger Agent.
H. E. SARGENT, Gen'l Superintendent, Chicago.

Chicago, Burlington and Quincy

Ticket Office 63 Clark St., opposite Sherman House. Union Depot, foot of Lake St.

	Leave.	Arrive.
Hinsdale Accommodation	*7:00 a. m.	*3:00 p. m
Mail and Express	†7:40 a. m.	8:45 p. m.
Pacific Fast Line	*10:45 a. m.	*4 15 p. m
Hinsdale Accommodation	*1.30 p. m.	*5:30 p. m.
Mendota Passenger	*4.15 p. m.	*10 10 a. m.
Evening Express	*5:00 p. m.	*7:30 p. m
Aurora Passenger	*5:30 p. m.	*8:15 a. m.
Hinsdale Accommodation	*6.15 p. m	*6 50 a. m.
Pacific Night Express	†11:30 p. m.	†6:40 a. m

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Illinois Central—Depot, foot of Lake street.

	Leave.	Arrive.
Cairo Mail	*8:30 a. m.	*7 45 p. m
Cairo Express	†8:30 p. m.	*7:00 a. m.
Keokuk Day Passenger	*8:30 a. m.	*7:45 p. m.
Keokuk Night Passenger	*8:30 p. m.	*7:00 a. m.
On Saturdays this train will leave at	4:45 p. m.	
Champaign Passenger	*4:45 p. m.	*8:50 a. m.
Hyde Park and Oak Woods	*6:20 a. m.	*7:45 a. m.
" " " "	*8:00 a. m.	*9:15 a. m.
" " " "	*12:10 p. m.	*1:50 p. m.
" " " "	*3:00 p. m.	*5:15 p. m.
" " " "	*6:10 p. m.	*7:25 p. m.

(St. Louis through Trains.)

	Leave.	Arrive.
Day Express	*9:30 a. m.	*7:45 p. m.
Fast Line	†8:30 p. m.	*7:00 a. m.

M. HUGHITT, Gen'l Supt.
W. P. JOHNSON, Gen'l Passenger Agent.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

	Leave.	Arrive.
Mail	6:45 a. m.	6:10 p. m.
Day Express	*11:00 a. m.	6:00 a. m
Pacific Express	5.15 p. m.	8.00 p. m.
New York Express	9.00 p. m.	9.00 a. m.
Valparaiso Accommodation	3:30 p. m.	7:20 a. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal sts

	Leave.	Arrive.
Express Mail	†10:00 a. m.	†8:10 p. m.
Joliet Accommodation	†4:00 p. m.	†9:45 a. m
Night Express	†7:05 p. m.	†12:45 p. m.
Lightning Express	†11.00 p. m.	†7:10 a. m.

Saturdays this train runs to Bloomington and Jacksonville. Saturdays and Sundays excepted: it will leave Bloomington for St. Louis every morning.

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	Leave.	Arrive.
Mail Train Chicago time	3:45 p. m.	9:15 a. m

Chicago, Rock Island and Pacific Railroad.
cor Van Buren and Sherman Streets.

	Leave.	Arrive.
Pacific day Express	10:00 a.m.	$3.35 p.m.
P. . Accommodation	*4:30 p.m.	*9.50 a.m.
Pacific Night Express	†10,00 p.m.	*6.00 a.m.

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	Leave.	Arrive.
Cincinnati Express	*6:45 a. m.	8:40 a. m
Columbus Express	*6:45 a. m.	*2:40 p. m
Cincinnati Night Express	†7:45 p. m.	*8:25 p. m.
Columbus Night Express	†7:45 p. m.	
Lansing Accommodation	3.45 p. m.	9.15 a. m.

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We have concluded to comply with their request, but with this express understanding with all who may thus receive this paper, that if they do not want it on such terms that they at once advise us of that fact, when it will be discontinued. If parties continue to receive the paper we shall expect Fifty Cents for the first three months, and at regular rates thereafter.

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Chapter XV.—Another Interview.
Chapter XVI.—Reformation.
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Chapter XXIII.—The Mechanic.
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Chapter XXX.—Natural Development of the Soul.
Chapter XXXI.—Voltaire and Wolsey.
Chapter XXXII.—The Cynic.
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Chapter XXXIV.—The Slave.
Chapter XXXV.—The Queen.
Chapter XXXVI.—A Scene in Spirit-Land.
Chapter XXXVII.—The Miser.
Chapter XXXVIII.—Spiritual Influence.
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Chapter XLIII.—Insignificance of Man.
Chapter XLIV.—Capabilities of the soul,
Chapter XLV.—The Skeptic.
Chapter XLVI.—Realities of Spirit-Life
Chapter XLVII.—The Convict.
Chapter XLVIII.—The Soul's Aspiration.
Chapter XLIX.—The Dying Girl.
Chapter L.—The Inner Temple.
Chapter LI.—The Foolish Mother.
Chapter LII.—The Disobedient Son.
Chapter LIII.—Cardinal Richelieu.
Chapter LIV.—Practical Nature of Spirit-Life.
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Chapter LVI.—Communication.
Chapter LVII.—A Word from Voltaire.
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Frontier Department.

BY .... E. V. WILSON

McGregor, Iowa.

Dear readers of the JOURNAL, have you ever been in McGregor, Iowa? If not, when you journey North west, stop over two days, and go and visit the Picture Rocks. But you may ask before I write any more, "whereabouts in Iowa?" Well, I will tell you, if you will have a little patience. First, then, to commence with the beginning, you will take the Milwaukee passenger train at five o'clock in the afternoon, North Kinzie street, West Side, North Branch, Chicago River, Chicago, Ill. "Caution—before reaching the bridges that cross either branch of the river, plug your noses carefully with cotton saturated with Eau de Cologne, for Chicago River has a breath peculiarly its own; and now that the Pharisees of Chicago have taken to washing their inner parts, the breath of the river is increased muchly. On reaching Milwaukee, Wis., take the nine o'clock evening train for Prairie du Chien—take a sleeping car by all means. It will pay. The officers of this railroad and the sleeping car in particular, know how to care for their customers. You will remember that you are not obliged to pay the porter twenty-five cents for blacking your boots. They, however, will raise no objections to your paying it.

By taking this route, you change cars but once, at an early hour in Milwaukee, and in the evening find yourself on the banks of the "Father of Waters," on the Wisconsin side. You are not troubled during the night by the frequent nudge or cry of the conductor, "tickets," or the brakesman shouting out the names of the stations at which the train may stop. Caution—don't hand your satchel to the bar-keeper in the ticket office, unless you wish to pay a quarter. Cross the street for your supper or lunch, if you are hungry. You will get it for half the money, and just as good, and frequently better.

Eating houses are a public necessity, but the proprietors have no right to charge their customers three prices for stale food, badly cooked.

By taking the sleeping car of the night train, you avoid news boys, with their stale fruit, old papers, soiled books, and bad cigars—also the crowding and fretting of the ever changing multitude. You can get a good breakfast in Prairie du Chien, after which you take a fine ride on one of the railroad ferry steamers, to North McGregor, which is situated between two spars or bluffs of high land. The ground is low and swampy, and yet must in the future become a place of considerable importance, as a railroad depot.

South McGregor, or McGregor, more properly speaking, also lies between two spars or bluffs of high land, and has one long business street, having this advantage over North McGregor, in that it has dry land ready made to build on. The people seem to be progressive and full of enterprise. We lectured in McGregor to small but intelligent audiences.

We would advise our friends to hold meetings in North McGregor, for there is the nerve and brain of the Spiritualistic element, to be found in Brothers Munson, Clark and others. Brother Ladd, of McGregor, is an earnest worker, but a little easy. We estimate our strength in the two places at sixteen, at the head of whom we may consider Brothers F. F. Munson, Clark, Talcot and Ladd.

Picture Rock, below McGregor, is worth a visit. Here the colors of the rainbow blend in beautiful combinations, forming many picturesque scenes. Do not fail to visit them.

SPIRITUALISM.

The Lecture Last Night—Man Better Now than Ever Before the Subject for To-Night.

From the Union, St. Joseph, Mo

Notwithstanding the threatening aspect of the weather last evening, between one and two hundred persons assembled at Kirschner's Hall to listen to the second lecture of the course being delivered on the above subject, by Mr. Wilson.

Beginning at the creation, the speaker quoted from the Bible to prove that the orthodox, or belief generally accepted by the Christian world, that everything was pure and perfect before man's transgression—was erroneous, and that the reverse was true. That to man's fall we owe everything, even to immortality. That the serpent in the garden of Eden was man's best and truest friend; that had he not tempted Eve there would have been no progress. Prior to the eating of the forbidden fruit Adam and Eve were nothing but full-grown babes, having no knowledge, "and they were naked and knew it not"—knew not good from evil, until the serpent appeared.

God, as understood and taught by the Hebrews, even denied to man the knowledge of his immortality, and Satan instructed them. To-day the Christian world will tell you that the devil is the greatest of liars, and they hold up his promises to Eve as the blackest of lies ever uttered. Speaking of the tree of knowledge, God said that "the day thou eatest thereof thou shalt surely die," and Satan said that they should not die on the day that they eat thereof, but should gain a knowledge of good and evil and be like God himself. Adam and Eve lived two or three hundred years after being driven out of the garden, and the Bible will tell you in the third chapter of Genesis; that God himself had testified that Satan had spoken the truth; that man had gained a knowledge of good and evil, and knew as much as God, and was even then stretching out for the trees of life, and that God, this infinite being of goodness and mercy, drove his greatest and best creation out of the garden and set up guards to prevent their return, for fear that they should come by the tree of life.

Continuing in this strain, the lecturer asked, "Is God master? If so, why does he not suppress evil? Christian ministers will tell you that it is one of the mysteries of godliness which they cannot solve, and with which they have nothing to do. If God was master, and could suppress evil and did not do it, then was he and not humanity responsible?"

For his part he believed everything was progressing; that man started at a low point and was climbing higher and higher toward perfection; that there is less crime to-day than at any previous time in the world's history, in proportion to the population, and that on all sides were the evidences of increasing and untiring progress.

In reading characters the professor missed it on our friend Caswell of the *Herald*, and appeared to hit nearly the thing on several others.

To-night he lectures on "Jesus," and will close by reading characters of persons chosen by the audience.

To Lecturers.

Our lecturer, Mrs. Thomas, "passed on" on the 23rd inst. We desire a speaker. We have a good residence parsonage for a small family, which we give to our speaker. Last year, we raised $25 a month, besides this rent, for Mrs. Thomas. I suppose the amount we could raise for next year, would depend somewhat upon the ability displayed.

Here is an opening for a speaker who could do something else towards a living. Can you give us any information that will lead to a correspondence with a view to an engagement.

Yours,
P. P. BUTLER.
Sec. F. S. S.

Topeka, Kan., Aug. 25th, 1870.

We copy the above from the BANNER OF LIGHT of Sept. 10th, 1870.

Here is a good opening for such of our friends as desire to be settled. Will not some of the many advocates of settled speakers, apply at once for this desirable situation—$25 a month and a parsonage for a small family—of course the smaller the family the better. Does the Secretary of the 1st Society of Spiritualists of Topeka, Kansas, mean by the expression, 'I suppose the amount we could raise for the next year would depend upon the ability displayed," how much money the speaker could give toward paying himself or herself, or does he mean that the "$25" per month would depend on the Society's success during the year, or does he mean by the expression, "and a small parsonage for a small family," the grave now filled by our Sister Thomas. Come, brothers and sisters who desire to be settled in "a nice society," here is a chance for you. Don't all apply at once, for that would be too large a family. Come one at a time, and we assure you that you will be as effectually settled in a small parsonage, free of rent, at the end of the year, as is our lamented Sister Thomas.

Here is the practical results of "settled speakers," and if some one of the many friends of this view of the mission of Spiritualism, does not apply at once, we will hold them up to the world as men and women who have fallen from faith in "settled speakers." Only think of this golden opportunity of $25 per month in greenbacks—discount for gold 14 per cent—equal to $21 50 per month in cash; and board yourself.

Who will accept this splendid offer from the First Society of Spiritualists of Topeka, Kansas? Echo answers,—"Who?"

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MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

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Mrs. A. H. Robinson, 148 Fourth Avenue.
Peter West, Room 23 189 S. Clark St.
Dr. W. Cleveland, 85 West Harrison St.
Mrs. M. Smith, 141 S. Clinton St.
Dr. J. Wilber, 71 N. Sheldon St.
Mrs. Abbott, 180 Fourth Ave.
Mrs. Allen, 61 Third Ave.
Mrs. M. M. Jenks.
Mrs. Ettie Brown, 128 W. Washington St.
Mrs. Levering.
Mrs. Lowry, 411 State St.
Drs. J. T. Lewis and wife, 75 Third Ave.
Dr. Sargent, 75 Third Ave.
Mrs. Norgreen, 88 20th St.
Mrs. Allen, 121 West Washington street
Mrs. Jorgenson, Inspirational Medium and Symbolic Seer 60 Cass St., Chicago.
Dr. E. Dwyer, 283 West Madison St. Chicago.

BOSTON.

Dr. H. B. Storer.
Mrs. Julia M. Friend, 116 Harrison Ave.
Mrs. S. J. Stickney, 283 Tremont St.
Dr. Main, 326 Harrison Ave.
Mrs. A. C. Latham, 292 Washington St.
Freeman Hatch, 8 Beaver Place.
Mrs. L. W. Litch 97 Salisbury St.
Mrs. Marshall, 50 Eliot St.
Mrs. A. S. Eldridge, 1 Oak St.
Mrs. A. M. Harcy, 152 W. Concord St.
Samuel Grover, 23 Dix Place.
Mrs. F. C. Dexter, 281 Tremont St.

WHITEWATER, WIS.

Mrs. A. B. Severance.

BAYONNE CITY, N. J.

Mrs. E. Wallis.

NEW YORK CITY.

Jennie Danforth, 84 Lexington Ave.
Miss Blanch Foley 634 Third Ave.
Mrs. H. Seymour, 140 Bleeker St.
J. H. Hall, 170 Broadway.
Mrs. J. Cotton, 247 E. 31st St.
William J. Van Namee, 420 Fourth Ave.

BLOOMINGTON, ILL.

Mrs. Helen Grover.

GREEN GARDEN ILL.

Mrs. Calkins.

SAN FRANCISCO.

Wm. H. Hatch, 128 Kearney St.

ST. CHARLES, ILL.

Mrs. Leonard Howard.

SAN JOSE, CAL.

Mrs. Mary E. Beach.

PEORIA ILL.

Mrs. Orrin Abbott, developing medium

BELOIT, WISCONSIN.

U. S. Hamilton, Healing Medium, and Normal Inspirational Speaker. Beloit, Wis.
J. W. Kenyon, Watertown, Wis.

MINNESOTA ASSOCIATON.

The Third Annual Convention of the State Spiritualist Association of Minnesota, will be held at Minneapolis Minn, Oct. 21st, 22d and 23d, 1870. All persons attending the same must purchase round excursion tickets at their respective stations, receiving their return tickets, which must be signed by the Secretary of the Convention.

Return tickets free are promised on St. Paul & Milwaukee, St. Paul & Sioux City, Hastings & Dacota roads.

Come one, come all.

Harriet E. Pope,
Sec'y.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 28th, 29th and 30th of October next for the State Association, to be held in the State Capitol at Lincoln.

There will be good lecturers for the occasion.

We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely.

By order of the Committee;

ALONZO ROGERS,
Corresponding Secretary.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

$3,00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, OCTOBER 29, 1870. VOL. IX.—NO. 6.

Original Poetry.

Written for the Religio-Philosophical Journal.

We Sing of Freedom.

BY ELIZA A. PITTSINGER.

We sing, oh, Freedom, sing thy hallowed numbers;
For thee, oh, how thy noble champions toil!
And yet we find thee but a germ that slumbers
Within the depths of embryotic soil!
Ah, there we find thee sleeping,
A life-sustaining boon yet unenjoyed,
As formless as those clouds that now are sweeping
Through Time's uncompassed void.

In echoing tones of bacchanalian madness,
How many now e'en chant thy sacred name;
But oh, what woe, what mockery and madness
Roll their dark shadows o'er thy crystal flame!
Not yet, not yet the glory;
Though alien tongues may join in tones to praise thee,
Though all the world may bow and fall before thee,
Not yet the power to raise thee!

A shapeless mass of dank and lurid embers
Chaotic gleam a moment, then expire,
And only by some magic breath their members,
May be rekindled from that smoldering pyre—
And oh, what breath shall fan them.
Beneath what influence may those flames refine,
And permeate those lifeless clogs and plan them
For something more divine?

Mars, roll thy planet through the liquid ether!
Behold, oh, earth, the swiftness of her course!
On thee her shadow falls, as now beneath her
Thou reinest in the orbit of thy force!
Roll on, thou fiery planet,
Track each dark evil to its primal law,
And with the splendor of thy pinions fan it
To chaos, gloom and war!

Yes, speed thee swiftly on—from each gradation,
Behold! a nobler destiny is wrought,
Upon the summit of whose revelation
We trace the path to some new world of thought!
Speed on, for no creation
Is unattended with its hallowing pain;
And from the spoils and blight of desolation
More lasting peace we gain.

We hear the cannon's boom, while silvery pealing
From answering bells rings forth a joyous chime;
And martial strains, their symphonies revealing
In tones triumphant, thrilling and sublime—
And yet, oh, sainted Spirit!
Dim are thy footprints, pale thy shadow lies
Upon the age, whose victories but inherit
A presage of the prize.

We sing, the darkest chains are yet unbroken!
Most dismal chasms yawn beneath our fears!
The grandest oracles are yet unspoken,
And blend their symbols with the swift-winged years!
We sing! and yet unbroken
Are those mysterious links around the mind;
Oh, where the power, and from what wisdom given,
These shackles to unbind?

The Rostrum.

ADDRESS

BY MRS. ADDIE L. BALLOU.

At the Meeting of the American Association of Spiritualists, at Richmond Ind., Sept., 20th, 1870.

OFFICIAL REPORT.

Phonographically reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

My Friends, I cannot tell you with what emotions I stand before you to-night. When I consider that this is a National Convention, that there are representatives here from many of the states, that there are speakers here from these, I feel subdued, I feel humbled—I would fain leave the stand for worthier feet than mine. When I look down the aisles of the past to the First National Convention, and look over the audience, I see some faces that I saw in that meeting, while there are others, whose voices come to me from the angel shores, and I hear the words, "Go on! the angels are with you." I feel that my feeble voice may do some good, and am willing to contribute my little mite, as a pebble that lies on the shore, is to that shore.

I cannot pass on to the subject that I am to present to you, without referring to some of our brothers and sisters who were with us in former occasions, whose white feet now stand upon the bright shores. That noble worker Henry C. Wright, the dear earnest sister Aleinda Wilhelm Slade, and many others, have gone on. Ferguson is not here in the form with his eloquence, yet we feel that they have not gone from our midst. The workers never die. They who idle by the wayside may pass away and we shall scarcely miss them—like the breath they pass away, but those whose strong muscles, whose nerves, and sinews, and souls have been with us, are living in our hearts to-day, working in and through us, and for us and the great truths which our philosophy teaches, and now that we have come up here in convention from many parts of the United States, we do not consider that we have come here for idle play. We have come here with the mission of the angels in our hands—with their confidence, their support, their encouragement, and we know that where much is given, much will be required.

It is not all in the resolutions that we shall pass. It is not in the harmonious feelings that we shall bring with us here or carry away with us. It is not in the constitution or platform that we shall lay down, but it is in the determination to do something for humanity, that has not yet been done.

We claim to have brought into the world a better expression of religion than it has ever had before. We believe that there is but one religion in the world. We now claim that we have given a better manifestation of the religious element, the religious principle. We claim to have given a better expression to these things than the churches of the past. Are we doing for humanity what *they* have not done? Have we lifted the sorrow from the stricken hearted, and brought comfort to the mourner? Until we do, our words are empty, our claims are false, we are living hypocritical lives.

Spiritualism has done a great many things. It has demonstrated immortality; this is its "A B C,"—its phenomena, by which we have demonstrated that men and women and children are immortal. The world of Spiritualists have grown beyond this; they claim to be philosophers twenty-two years of age.

We know that the Harmonial Philosophy will live, for it is based on truth. The world may not see exactly how much of truth we may have, or what we have accomplished. I do not know that any of us can define it.

First, we have demonstrated immortality, and proved that spirits can and do come back to earth. Then we have destroyed the idle fabrication of an Orthodox hell,—this we have removed. We have given the world to understand that heaven is built upon the basis of conditions, and hell also, and those conditions being within ourselves, and surrounding us, our heaven and our hell belong exclusively to ourselves.

We have known all along, through the past, that it has been necessary that there should be some form of worship. We have been destroying the old, without having sufficiently established something in its place. We must do something for those whom we have robbed of the covering even of superstition. We must do something by which we may be recognized as different from the world. We know the Catholic from the Protestant by their lives, their associations, and by their schools; but do we know the Spiritualists from any one else? The world says they are good moral people; some say they are not.

We believe Spiritualists may be classed as a moral people,—not that they are better or worse than any other people. We have learned, too, that much depends on ante-natal conditions, and hence a great responsibility rests upon us. As Spiritualists, we have learned that all things have their influence. This little bud has a life within it,—a germ seed which, when planted in certain conditions, will produce its kind, and we will find that everything which we have been accustomed to call inanimate is not without a spirit within it, that affects us. I take this paper, and I read the character of the man who wrote the lines on this page.

We have learned that everything is mirroring itself upon the world. We have in our land so many things to work at,—there are so many great roots of evil, whose branches are coming up, showing the want of proper soil and nourishment. We have a great work to do. Look at our popular institutions. We have schools, and children are taught in these schools to reverence things that we know are false. We have no voice in the legislature. We are scarcely recognized by the Orthodox world.

We find that those who have been persecuted, are the very ones who wish to bind the chains about us to keep us down—they are seeking to punish our healing mediums, demanding that they shall not lay their hands on the sick until they have received a diploma.

We know that there have been many startling developments in this direction, within the last twenty five years; it is a period of growth. You may sigh, if you please, to go back to the good old times of your fathers and mothers, but I tell you there never was a day that was so grand and glorious as now. We are all missionaries to the race, and there has never been so grand a time. I would not go back five years, but rather press right on with the great heaving tide, going on and gathering up the crumbs as they fall by the way. I want to stand forth in the promulgation of something that shall bless humanity, though it lead me to martyrdom. I am glad that we are persecuted, because it brings out the truth that is in our philosophy.

We do not need to turn our backs upon our philosophy—upon the teachings of the angel world. We dare not be ashamed of this, so long as humanity is holding up its hands, and calling upon us to come to their assistance. We know that Spiritualism has not yet attained its mission—has not yet unfolded its true dignity.

We have much to do here. We don't want to talk of Christianity; of hell, and of the first, second and third and seventh spheres, and the angels in these. We have a great work to do down here. To fight the great warfare, we must dig in the trenches, mount the breastworks, and have our cannon ready in position, to fight error—these errors are not afar off, they are within us. We shall have a work to do, so long as the laws of our country sanction and encourage crime. We are now old enough to be citizens, and to vote as Spiritualists. It is time that we should demand that our country should protect us; that we shall be assigned a place in the affairs of our country. Let us do all we can to put an end to all the institutions and laws that are a disgrace to humanity. We want to do something that shall mark a new era in our country. We know that we have just passed through a great sea of blood, in order to establish the principle, that freedom must and shall exist, on this soil dedicated to Liberty. The Œcumenical council at Rome, was not convened for naught. It meant more than you and I think for. We have been thinking of all those anathemas that were enacted there, and the giving out of the infallibility of the people. The canons of this council, all have a direct bearing upon something. While they are drawing the bonds tighter, we must have a greater liberality in our religious ideas. We must maintain the right to worship according to the dictates of our consciences. We must work for humanity and the angel world, even though we wade through seas of blood, at the point of the bayonet. I say there is a meaning in all these movements and events of to-day. Spiritualism is waking the people up, and bidding them get ready for the conflict, when it shall come. Spiritualism says human life is sacred; that we dare not punish by death the criminal. We must take care of the criminals, and learn them the better way; then they will not commit crimes. The money that is expended every year in punishing criminals, would furnish books and food for the poor; and if we do our duty, there must be a great change in the treatment of criminals.

There are a few places where capital punishment has been abolished. It is a shame that there should be any in these United States, in which this relic of barbarism should remain in force. I want to tell you something with regard to the cause of crime. I do not believe it arises entirely from tight lacing. The child is not at any time responsible for its organism, nor is it responsible for all its education. Everything is mirroring itself upon everything else. As long as one man is a drunkard or a criminal, his influence will be felt by those around him,—especially by the children. As long as one woman is vile, her influence may make a great many bad women.

We are making our mark in the world. We are casting our reflections upon thousands of mirrors, and unless we can make a harmonial reflection, it comes back to us in some form that will cause us to suffer.

It is not altogether fashion—though that is a terrible tyrant, but this does not do everything to shape the destinies of our women. It is ignorance—woman is not educated properly. She does not understand her mission. She does not know the kernels of real worth within herself. She does not know that hidden gems of beauty and use are within her possession. She does not know how to unfold them, and man, through ignorance, has become as great a sinner as woman. He has not been educated to govern his passions and appetites, but has been educated to think that because he is a man, he is not expected to do anything particular for woman. She must govern herself, her husband and her children, and so the responsibility is thrown upon the ignorant member of the family. Woman must be educated to think and know what she has to do.

Woman can be woman's savior, whereas she is too often her sister's curse; so often betrays her sister when she sins. We have been educated to think that if a woman does a wrong thing, she is not fit to be associated with us—not even in our kitchens, while the man who does the greater wrong is courted and invited to our homes. There is not a poor desolate woman in the world that is not my friend. There is not a poor lost woman that is not my sister.

I was talking about saving woman, in Wisconsin, and then she would save man; that just as soon as we educated woman to be what she might be, man would be saved; and the tears streamed down from the eyes of some of those who sat before me. After the meeting, an old grey-haired man came to me and said, "Sister, you have plead eloquently for lost woman, but you have not said one single word about saving lost men."

There is not a poor man or a poor woman in the world, who has committed a crime or a sin, but what has done it for a purpose, and we who are Spiritualists, ought to be the most charitable people in the world, but I am sorry to say, I am afraid we are not. We should look into conditions and see why these persons are sinning.

It is not always a child that is born of the best parents, who is farthest away from sin. These sensitive minds are the most easily led astray. And as I pass along the street and hear the sweet music in those saloons in which crime is made fascinating, and the witching influence of this music upon the young man, perhaps just from the country, he enters and soon finds the influences around him which he cannot resist. He is psychologized by the music, then the faro bank and cards and the intoxicating glass, and soon the money that he has is all gone, and being ashamed and afraid to go home and tell what he has done, he goes on from bad to worse, and by and by he is placed in the penitentiary, among older criminals.

I know criminals are not made in a moment, but a great many are made just in this way. A few weeks ago, I visited the Penitentiary at Joliet, in Illinois, and I was surprised and astonished when I went into the different wards and looked at the heads of the men, for I saw that in almost every case they were intelligent men, whom I knew had capacities for doing good in the world. They had all been children whose parents loved them dearly in their childhood, and when they fondled them on their bosoms the mothers thought, "By and by, when he gets to be a man, we will have a good report from him," and when she kissed his little pink toes and pink finger tips, she has fed her hopes on the thought of what he would be to her in her declining years; that he would bless her for rearing him so tenderly and carefully.

Then our girls sometimes go out into the large cities and they are enticed and fall in an unguarded moment, and then all is over with them,—they cannot get a situation or place to work, and they are forced by society to do just what they do, sell their virtue for bread to keep body and soul together.

And now men are giving them licenses, and thus making a mockery of life, selling virtue. Men make these laws because they are pleased to do so, and as long as this is so, we shall have just such institutions, that are as vulture's feet to innocent doves.

Are we as Spiritualists, doing anything to make the world better?

If I were to go to day into those dens of vice in the streets of Chicago, and talk to the people there, they would say I was insane. A majority of the Spiritualists, I fear, would tell me that these poor creatures are so low, so lost, that it is impossible to do anything for them. We have no system, no definite object of this kind. We don't do anything of this kind. If a woman goes into some of these places and says a kind word or speaks of love as the redeeming power of the world, there are those all around her who will question the virtue of her act! They will say, "What good does that woman do?" Her motive is good, her intention is good, she is doing what is her duty, but we have not a single missionary institution, a single plan by which we can do anything to save these poor victims, men and women.

Not only in low places, but in high places, we find these poor outcasts; and if there is a class anywhere that needs our sympathies, our encouragement, it is just this class of outcasts whom no body owns, nobody can save. If we cannot, who can? The angel's voices come to us, bidding us do these things. We cannot do them effectually, unless we have some system, some body to work through an association that will support us. You may think this is a peculiar hobby of mine. Two or three times I have seen beautiful young girls, who were going away from their homes because they had not been educated to labor, and the world demanded of them that they should dress, and the question came whether they should live plainly, or scarcely live at all, or take their choice and go the broad way of crime, that so many have gone into, with breaking hearts and streaming eyes.

I cannot help speaking of these things, for I have heard soft sweet voices from the other shore telling me to go out before the world and plead for woman, because the world is so rife with crimes of all descriptions, and there are so few who are willing to take up this subject and speak plainly upon it. I have been made an unwilling instrument to diffuse information, daring to stand and meet the scoffing and back biting, if I can be the means of saving one who was once the innocent object of a father's and mother's love, and as I see these waving their white hands on the spirit shore, and cheering me on, I feel that I must indeed work on. I must say to parents, look well to your children. Social vices and crimes are the result of secret habits of your children. I need not speak plainer than this—it is a fact that stares us in the face. Our youth have corrupted themselves, and now are corrupting each other. This is something that we must look into. There is nobody who can do it better than Spiritualists. Clairvoyance has unfolded to us great black seas of vice and crime, and shown us the sources, the cause from whence these flow. Oh! how my heart has wept great tears of blood for humanity, as I have seen it suffering and struggling, covered over with blotches of scrofula and disease in these bodies, and I have seen the pure diamond of the spirit sparkling amid all this, trying to expand itself,—even in these crude and gross forms! I have seen this bright jewel of immortality there, ever shining, and I have seen the suffering that these poor creatures must endure, unless they are reformed and changed.

Oh, there is given to us such a holy ministry from the angels, to hand down to humanity, and we must do it or suffer. We must lift them up, or we cannot be shining angels by and by.

We must work while there are suffering ones down here, hungry and starving for love and kindness, and good deeds, good works, must characterize us, while there are houseless and homeless ones.

It is a shame for the Spiritualists that they have not some kind of organization, that shall be educational, that shall do what Christianity has not done.

I hope this Convention will make it a point in their resolutions, and not only on paper, but at heart, that they will form some kind of system that shall give relief to those that are hungering and thirsting, not only for spiritual food, but for material growth—something benevolent in its purposes; something that shall reflect credit upon Spiritualism and Spiritualists; something that shall benefit human angels more than give glory to some far-off angels. They don't want to be glorified by anything but by the reflection of their works upon humanity. They are not too high and dignified to come down upon our plane and help us in the great work. They can and surely will come down and go with us to the lowest places of earth, and help those whom we find there, and until we do this, we never shall know what good angels we can be.

There is a strange feeling of recognition of Spiritualism,—just as soon as one of us dies, many persons are afraid of us. So they begin to praise us. I don't want anything of this kind. The most you can do for me when I die, is to lay this poor body away, and if I leave my little ones, as I shall, probably, motherless—that somebody will say to that child, "Come and live with me, and I will clothe you and care for you. Your mother did all she could to help the world onward to better conditions."

I believe that angel power that has kept me all these years without going hungry, will carry me safely through the world, and those who have been consigned to my charge, will also be cared for when by and by the sands of my life shall fall away, when the lights shall grow dim, and I hear the waves floating my little bark to the other shore. I want to feel that some have been made better through my labors; that some sister or brother will bless me for the words and the work that I have done.

I see a bright golden light coming down over the audience now, outstretched in holy benediction for you all. There stands our dear risen brother, Henry C. Wright,—oh, how you loved the man while he was here, and could your eyes behold him as I see him now, you would almost feel like bowing down. He would say, not so, I am only one of your brethren, just as he said when he was in the form.

There are hosts of workers here now—they have not forgotten us, nor their work. It seemed to me when I wanted to decline speaking here, that, perhaps, I might never speak to you in a National Convention again, so I took upon myself the honors that have been conferred upon me.

I feel gratitude to the Great Father who has given me conscious being, who has made me responsible for that which he has given me; for the many blessings—for, indeed, everything has been a blessing all the way through life. Thorns have pierced my feet, and I have had many bitter experiences in my life, but as I look back over these, I see that they have all been disciplines and blessings to me.

I know that as we stand firm to principle, as we dare confront the world, and maintain the right, as we are faithful ever in the few things, we shall receive our reward in the consciousness of duty well done, and have the blessing of the angels, and the realization that they will be our loved companions throughout all the coming future.

Written for the Religio-Philosophical Journal.

To My Mother's Picture.

Thine eyes, dear mother, gaze on mine,
With love as pure and mild
As when a little boy you soothed
The troubles of your child.

Thy lips that oft my cheeks have kissed
Are mouldering in decay;
Thy loving tones my heart has missed
For many and many a day.

Yet while I gaze, it seems the years
Have backward rolled their tide;
I fancy I'm a child again,
And standing by your side.

Oh, mother dear, is it thy hand
I feel upon my brow?
A cool and fragrant zephyr seems
To float around me now.

Letter from Paschal Beverly Randolph.

He defends himself from the base attacks of Geo C. Haddock.

TO GEO. C. HADDOCK AND THE REST OF MANKIND:

In the RELIGIO-PHILOSOPHICAL JOURNAL I am quoted as a "hasheesh eater." Now whoever makes that assertion is a deliberate falsifyer. In 1858, there came out a book from Harpers, called the Hasheesh Eater, by the late Fitzhugh Ludlow. In the same year, there was a general discussion of this subject of hasheesh, all over the United States, and I, among thousands of others, made a few experiments, taking it four times in all in the space of ten years, and less than one-eighteenth of an ounce altogether. In the first part of the experiment, I thought it might help a man to penetrate the veil between the two worlds, but on the third trial, I became convinced it was a most pernicious drug; and I so announced, and denounced it in my books. I *never* made a speech under its influence. I *never* wrote a line under its power, and *never* made any discovery of its good effects as a Spiritual-eye-opener.

It has been the custom to slander me in all points heretofore, and to attribute things to me that I don't intend to let pass silently in future, and I warn Geo. C. Haddock, and all others, that I shall hold him and them to the proof and the law to the full extent, for every libel hereafter uttered against me.

I *never* fought *true* Media, *true* Spiritualism, *true* men or the *true* God, but I have fought error, humbug and lies wherever I have found them. I ask no man's pity. I despise it, for I am an honest man, no matter who affirms the contrary, and have been ever true to my Soul.

It has been fashionable to make me the *scape goat*, and it has been my fashion heretofore, to run, but of late, it has paid me to turn and defend myself, and I'm going to keep doing it—never against the *right*, but ever against the *wrong*.

I have been wronged too long. Behold! the turning point has come.

I once took hasheesh (1864) in Utica, for spasmody of the kidneys, and liked to have gone home from the combined effects of both. On three other occasions I took it, and if ever a human being suffered hell and heaven badly mixed up—small slices of heaven, half tons of unrectified, orthodox, patent, double distilled, concentrated, brimstonical, Methodistic, Haddockistic, chrystalized Hell and damnation, it was myself. Hasheesh? Oh no, not if we know ourself, and we think we do. I would not take another single grain of hasheesh for all the gold on God's earth.

Suppose thousands of humbugs exist—and perhaps they do—how does *that* invalidate even one well attested *fact*.

Undoubtedly Christ and the system based upon him, contains much and great good, but not *all* good, or all good men, for in the church, as out of it, are many bad men. As for me, I'm human, with human passions,—wasn't cut out for a saint, and never pretended to be one, but still God, if no one else, so loved me, his son,—after all think of that Bro. Haddock! think of that—that he opened my eyes to let me catch a gleam of his glory, but he didn't do it for you Mr. Haddock. Why? Because you hate your brothers, and expect and hope to see them grilled, fried, and roasted on Hells *gridirons*, and I don't—which accounts for the milk in my cocoa-nut, you see, and the whey in yours. Glory hallelujah! TIGER! How are *you*, Reverend OLD HAYCOCK!

Now a word to E. V. Wilson. Don't defend me any more; but if these dabsters in logic chopping want a bout with this "child of Christian miscegenation," they can be accommodated. Let them know that I fought the false *in* Spiritualism, as well as *outside* of it; and further, tell them that in so doing, it is now my firm belief that I was in the direct van of the armies of the living God—not the dead one; that I don't want to be forgiven for obeying my destiny, and the behests of the Better Land; and say, too, that I'm the happiest man alive, knowing that when I die, I shall go to the green flowery woods of Aidenn, where there are no gridirons, spitted babies, horned devils, hells, or damnation.

Boston, Oct. 14th, 1870.

Original Essays.

Written for the Religio-Philosophical Journal.

INFESTATION AND OBSESSION.

By Wm. B. Fahnestock.

The fact that it is possible for spirits to return to earth, and to control, obsess, possess or infest those who are naturally so constituted as to enable them to do the one or the other,—can no longer be doubted, although the Christian or orthodox world have set their faces against it.

How any one, in the face of all that history, the Bible, and the demonstrations of the present age have brought to light, can deny that spirits do return, is a mystery, and it seems to me that nothing but a positive determination not to look, not to see, and not to believe the evidence of their own senses, can account for the folly of those, who wilfully and persistently still ignore and disregard the truth.

No fact has been more clearly demonstrated by history and the endless number of cases recorded, the many now infested and obsessed in our hospitals, asylums, and in our very streets, in high and low places, in the tavern, the brothel and the prison, ought to satisfy any one that the evil is stalking unabated in our midst. What is it that leads the unwary into danger, constrains the unsuspecting into lewdness, forces the drunkard to his cups, or compels a man to slay his brother, but a resistless submission to temptation, or the will of evil disposed mortals who have passed into spirit life.

The idea that spirits do not come unbidden, and that they do not desire to re-enjoy life through our organism, had better be forever dissipated, for if they can but once control and taste of life through mediums again, they will come in legions to renew their connection through us with the material world.

This being so, we should not be surprised if when they do come they should bring their dispositions, propensities, follies and habits of earth-life with them, and act them out to the very letter, and even practice wicked and evil annoyances.

As they have no light, no pleasure, no enjoyment in their spiritual condition, is it any wonder that they should desire to come back, and to embrace every opportunity of again enjoying the scenes, the tastes, and the follies of earth-life that they revelled in before?

Hence we have enacted through susceptible living persons, the selfish recklessness, demoralizing scenes, appetites, prostitutions and cruelties of their former earth-life, regardless of the feelings, the happiness, or the consequences to which they subject those whom they may infest, even contrary to their will.

It is useless to quote cases, give examples or to detail experiences, for the world is full of them. They carouse through the drunkard, revel in the rowdy, and urge the destruction or the slaying of their victim through those whom they control.

The mind, the body, the very soul is prostrated by these ghostly fiends, and there seems to be nothing secure against their inroads when conditions are favorable to their influence.

I, therefore, deem it unwise, ungenerous and ruinous to cloak or hide these facts from an unsuspecting world. An ambushed enemy is always the most dangerous. I would therefore say to all, make yourselves acquainted with the facts, no matter how repulsive they may be to the finer feelings of our nature, and the remedy will certainly come with a knowledge of the truth.

Prayer to God and a faith in the powers of Christ to remove them, has had no effect to dislodge these vampires in a single instance, and when they are asked, "Why do you intrude upon us, and persist in your intrusion, though commanded to depart?" the answer has generally been something like the following:

"Because we live on you,—through your aura, eliminated from your body, we enter into the atmosphere of life again. That is our happiness—we know of none else. We have none in spirit-life—there all is dark, dreary, barren, and joyless. We love to be back in the warm, bright life of earth, and we achieve it through you. You are our highway, our bridge, our door, along which we travel, over which we pass, and through which we enter and again possess the heritage we had lost. In your emanation we revel; through your nostrils we once more snuff up the aroma of earth, the scents of the feast and the wine cup. Through your eyes open upon us, of old, all the sweet varieties of life."

Now, if this be really so, and who, with a common share of penetration, can doubt his senses? it would show the necessity there is of finding a remedy to prevent so flagrant an innovation upon the peace, comfort and happiness of those who are subjected to their influence.

But as it is possible for spirits who are less good than others, or who are evil disposed, to control susceptible persons, who although not evil disposed themselves, are ignorant of their power to resist, it does not follow, this being so, that good spirits cannot also control and guard mediums who are well disposed, and in many cases not only prevent, but counteract the evil effects of obsession.

If the truth could be ascertained, it is not unlikely that in some cases of obsession the medium so taken possession of would be found naturally disposed to the same weakness that the controlling spirit was addicted to in earth life, but the great majority, however, I conceive, are exceptions to the above idea, and in these cases it must be ascribed to a want of knowledge or a proper conception of their power that prevents them from throwing off the spirit's influence.

It must be evident to every observant and reflecting mind that it is only persons who are mediumistic that are troubled or annoyed by them, and as all mediums must be in a somnambulic condition before it is possible for spirits to control or take possession of them, it follows that they can only annoy them when they give way to their influence, while they are in that condition, and they are only enabled to do so because mediums do not know that they have the power to prevent their control by throwing themselves out of the condition.

This would show the necessity of understanding the true nature of the condition, and their powers of resistance, etc., when they are in that state, and it is only a resistless submission to the will of the spirit that enables them to control the medium at all.

It is, therefore, only necessary for the mediums to know that no spirit can control or have power over them unless they are in that condition, and that even then, if they choose, they can resist any effort the spirit may make. Knowing these facts, it will be the medium's own fault if they do not exercise the powers which are natural and possible to all who can enter that condition.

Some mediums have supposed that they are not in a somnambulic condition when under control, because they have their eyes open and are conscious of all that transpires outside of themselves. But all this is possible, even with those who enter the condition by instructions, and they can, by an act of their own will, throw themselves into the condition in an instant, with their eyes open, and have a full knowledge of all that is passing around them, yet they are at the same time clear-minded and mediumistic.

This is the case with almost all who enter the state naturally, and in fact, some natural mediums are almost always in the state, or go into it so readily that they scarcely notice the change.

These are the cases that are usually controlled or obsessed by spirits, and will be so annoyed until they learn the true nature of their condition, and their powers to resist them in every state, if they make up their mind to do so.

The power is unquestionably theirs, and it will only be necessary for them to be convinced of the fact, to be able to exercise it.

The fact that obsession is possible under certain conditions, has induced some timid persons to ask, "If this be so, why have anything to do with Spiritualism?"

I consider that infestation and obsession are not the result of an intercourse with spirits, but on the contrary, that intercourse may eventually be the means of preventing it, especially if a true knowledge of it and its connection with somnambulism, which truly is the foundation of spirit-communion, be perfectly understood.

This knowledge will no doubt so enlighten mediums that they will be able to resist the efforts of spirits to control them, and thereby to prevent the evils resulting from possession or infestation.

Mediums or susceptible persons, being ignorant of their powers, has enabled spirits to take advantage of the only means of again enjoying the selfish propensities of their previous earth life, and this method of gratifying their tastes, their lusts and their evil propensities being taken from them by the refusal of mediums to permit control, will eventually force them to seek for higher and more lasting enjoyments, which can only be reached by repentance, regeneration, and a holy desire for the higher phases of spirit-life.

MEDIUMS.

One great cause of obsession is the false teaching or the false ideas entertained by mediums, as well as the community at large, that they are subject to the will of others, and that, in the case of mediums, their being controlled by spirits is necessarily injurious to their health. This is all false, and in a great measure has arisen from their belief in an animal magnetic influence, and that it is the cause of many phenomena, and a remedy for most of the ills of life.

At this late day I am sorry to find that spirits, as well as many of our best inspirational mediums are still tinctured with these false ideas, and that until they study the true nature of their condition and their powers they will not only continue to promulgate doctrines which are false, but inimical to themselves as well as others. It is therefore high time that they should study and embrace the truth, or they will continue to disseminate evil where good was intended.

IOWA.

Report of third Annual Convention of the Iowa State Association of Spiritualists.

Agreeable to a call made by the President, the delegates met at the Spiritualist Hall in Des Moines, Iowa, on Friday evening, October 7th, 1870.

House called to order by the President, Joel P. Davis. The Secretary, H. C. O'Blennese, having left the state, Mrs. A. Comstock was appointed Secretary pro. tem. On motion, the following committees were appointed:

Business committee.—I. O. Bump, Mrs E. P. Higgins, W. W. Shinner.

Committee on Resolutions.—Mrs. J. H. Severance, M. D., A. E. Edmonds, H. Stephens, J. K. Marsh.

Committee on permanent organization.—Dr. Connely, S. Wilkersham, Mrs. S. C. Bump, Mrs. S. M. Stephens.

After pleasant and appropriate remarks by Brother Warren Chase, Sister Severance, Brother J. P. Davis, A. E. Edmonds and others, the meeting moved to adjourn until seven o'clock in the evening.

EVENING SESSION.

House called to order. President Davis in the chair. General conference and love feast. Dr. Blakesly made some very good remarks. Made some striking illustrations of orthodoxy. Meeting adjourned until Saturday morning at nine o'clock.

MORNING SESSION.

Meeting called to order. Committee on permanent organization called to report. Report laid over. Committee on resolutions called. Resolutions read and laid over to be acted on at the opening of the afternoon session. Conference of half an hour.

At ten o'clock there was a lecture by Warren Chase. Subject, "There has never been any revelation from God to man, except those revealed through nature. Infinity cannot communicate through finite mortals."

Truly a scientific discourse, listened to by the audience with great attention for over one hour.

Meeting adjourned to meet at half past one o'clock in the afternoon.

Afternoon Session.

Meeting called to order by President Davis. Committee on resolutions called to report.

Report:

Whereas the spiritual platform is one on which it is in order and proper to discuss and pass upon any and all subjects pertaining to the welfare of the race, therefore it is desirable that we lend our influence to the reforms most needing help, as in former years we have to the anti slavery cause.

Resolved, That whether it should, in popular parlance, make man a Christian or an infidel, the highest and best he can do for himself and others, is to cultivate and bring into legitimate use his mental faculties and physical organs in harmony with one another.

Resolved, That man has the power, with the means thrown around him, to effect this harmonious development sometimes and somewhere in the universe. That that only is reform or worthy our support, which aids in this unfoldment.

Resolved, That the use of tobacco, stimulating drinks, confectionaries, filthy habits, and too much or too little labor, tend to impair the body and enfeeble the mind.

Resolved, That the move of the Protestant churches to unite church and state, and to disfranchise all but those termed orthodox, opens anew the war of the revolution, and should be alarming to the friends of republicanism.

Resolved, That as believers in Spiritualism suffer by not understanding the laws of spirit communion, and the relation between spirit and matter, we urge upon our unbelieving friends the necessity of learning these very important laws of nature, to save themselves from misery and unhappiness, coming in consequence of the ignorant violation of them.

Resolved That we demand the same morality of man that we do of woman, and that she is entitled to equal rights in all relations of life.

Resolved. That the real soul growth of the individual is shown by the degree of charity manifested toward erring humanity.

Resolved, That slavery in any form, whether to fashion, public opinion, appetite or passion, is detrimental to the welfare of the individual, and that freedom in all the relations of life must be secured before we can develope harmoniously.

Resolved That we recommend to the Spiritualists of Iowa, that where enough friends can be gathered together, they use every effort to employ speakers as much of the time as possible, and as short engagements are more expensive to both speakers and people, we recommend the employment of speakers for a term of not less than six months or a year, where it is possible so to do.

Resolved, That the cruelty and barbarism of war is in direct conflict with the spirit of the age of civilization and reform, therefore, as Spiritualists, we will work for the establishment of the law of love as the rule of nations as well as individual life, by leaving legal demagogues and political brokers to fight their own battles, while we engage all our powers in promoting truth, justice, love, mercy, long suffering and kindness among men.

Resolved That we hail as a movement in the right direction, the formation of the American Liberal Tract Society for the dissemination of liberal views, and as an exponent of the harmonial philosophy, and we, the Spiritualists of Iowa, in Convention assembled, pledge ourselves to give said society all the aid and encouragement in our power.

Meeting adjourned to half past seven in the evening.

Evening Session.

Opened with music. Followed by Mrs. J. H. Severance, M. D., reading a poem entitled, "Right and wrong." Music. Discourse by same. Subject, "The philosophy and uses of magnetism."

Mrs. Severance is a fine speaker, and deserved the thanks of the Convention.

Music.

Convention adjourned until Sunday morning at nine o'clock.

Sunday Morning Session.

House called to order by President Davis. Committee report on officers for the ensuing year.

Officers elected: For President, Dr. J. M. Blakesly, Anita, Cass County; Vice Presidents, Mrs. S. M. Stevens, Iowa Falls; Mrs. A. Comstock, Oskaloosa; Treasurer, E. M. Davis, Des Moines; Secretary, Edwin Cate, Anita, Cass County; Trustee, E. Benboe, Marengo, Iowa County.

President Davis vacated the chair, and introduced Dr. J. M. Blakesly as President elect.

Dr. B. made some very appropriate remarks for the favor conferred upon him.

Mr. E. M. Davis presented the following resolutions:

Resolved, That the thanks of this Convention be tendered Mr. J. P. Davis, for the faithful manner in which he has performed the duties of President for the past year.

Adopted. Also resolution by Dr. E. B. Wheelock:

Resolved, That to learn the laws that pertain to spirit, we must know the laws that pertain to matter.

Mrs. A. C. Edmonds offered a resolution, which was read and laid on the table.

The hour for the lecture had arrived. Dr. Blakesly took the chair, and read a poem by Lizzie Doten—highly appreciated by the audience—followed by a discourse on the following subject:

"Man is by nature a religious being."

It was one of the most logical and scientific religious discourses of the day. Meeting adjourned to half past three o'clock in the afternoon.

Afternoon Session.

Resolution by A. C. Edmonds read and adopted.

Resolved, That the thanks of the Convention be tendered the speakers, who have feasted our minds upon the richest spiritual food. May the Angel World give them strength in every time of need, and comfort in every hour of sorrow.

The following resolution by Warren Chase was adopted:

Resolved, That we recognize in the *Index*, Francis E. Abbott, its editor, and in the society that supports him, a kindred religious movement, closely allied to our own, and one in which we are in hearty sympathy.

Resolved, That the Secretary be instructed to report the proceedings of this Convention for publication in the RELIGIO-PHILOSOPHICAL JOURNAL and *Present Age*.

Meeting adjourned to seven in the evening.

Evening Session.

House called to order by Dr. Blakesley. Mrs J. H. Severance, M. D., first speaker for the evening. Subject, "Spiritualism and Reform;" prefaced by a poem, "Stand for the Right."

The lecture was clear, pointed, and full of plain truths—expressed in such earnest eloquence that it struck straight to the mark, the audience expressing their appreciation by loud applause.

Music.

Warren Chase spoke next in order. Subject, "Whatever is, is right."

The lecture needed but to be heard to be appreciated. Full of charity for all humanity, but earnest in its appeal to use every endeavor for the progressive development of all mankind, showing this life as but preparatory to a higher existence, and the importance of earnest effort, to attain to a higher state of perfection.

Convention then adjourned, to meet next at Iowa Falls.

E. Cate, *Secretary.*

Anita, Cass County, Iowa.

Written for the Religio-Philosophical Journal.

EDUCATION.

NUMBER TWO.

How can such an education as contemplated be best attained?

By having a harmonious society or community of families so situated that they can act in concert or co-operate in the work; not necessarily a community of property, and living together in one large family; but living in a convenient neighborhood or settlement, where each can be an individual, and manage his own business in his own way,—and where combined efforts or co-operation, can better accomplish a specified purpose.

For convenience or economy a number of families might combine together, and have all the household work done in common, each paying his just proportion of the expense, and yet each family have their own domestic family arrangements. Too intimate mixing together of different families, having different interests, tends to produce inharmony. In our present state of development, we are better fitted for individualism than for community. We want individual freedom. Nature demands freedom to think, freedom to speak and freedom to act; and yet the equal demands of others must be regarded.

In a settlement or neighborhood thus situated, all the children could be under the direction or control of suitable leaders or teachers, and all their amusements, all their labors, exercises and studies, could be judiciously and systematically arranged, and thus parents would be relieved of much of the daily care and responsibility of the children. And children, thus growing up together, under proper regulations and restraints, would become attached to each other and form a harmonious family. The efforts that have been made at community life, and the failures that have been the result, prove that we are not yet in a condition to regard the interest and welfare of others equal to our own.

There is too much selfishness in the individual, and where that predominates, dissatisfaction and inharmony must be the result. When we shall have attained that condition of development that will allow every other human being equal rights and privileges with ourselves, then we may be prepared for something like community life. But in our present undeveloped selfish condition, we are better adapted to individualism.

When a community or settlement can be made up of intelligent, enterprising, harmonious individuals, the cause of education and improvement must advance, and a better condition of society be the result. The science of life, or a true system of living would be thoroughly studied, and practically illustrated, and every useless or hurtful habit be abandoned and overcome. Tobacco, alcoholic liquors and improper food, would not pollute the fountain of life, and each one would strive for daily improvement.

Such a condition of society would be prepared to carry forward and sustain such a school or such a system of education as we need. Who is prepared for such a movement?

THE BEACH AT EVENTIDE.

There is no solitude like this. The beach
 Stretching afar, lapped by the sluggish wave,
Is silent, save the murmurous tones that reach
 The listening ear, soft, musical and grave;
Tones that the winds take and bear along,
Mingling their sweetness with the land-bird's song;

The sea-bird on its lagging wing doth call
 Its lagging mate to cross the shining sand;
No other voice save the hushed winds doth fall
 Upon the soothing silence; cool and bland
The zephers come, sweeping old ocean's breast,
Charming to peace its bosom of unrest.

As thus the waters sleep 'neath tender skies,
 That bathe them in their own celestial hue,
Let their calm influence still the storms that rise
 In the o'erburden'd heart, and plant anew
Undying hope and strength and patience still,
To grasp the good or bide the coming ill.

☞ The New York *Tribune* estimates that the rings and monopolies of that city will expend $2 000 000, to re-elect Hoffman. They can afford to spend twice that sum, and still leave a handsome margin of profit out of their stealings.

Written for the Religio-Philosophical Journal.

SOME OF THE CHIPS.

By Dr. J. M. Bailey.

"And if too weak to hew the logs,
We're strong enough to gather chips."
George Lynn.

FAVORITISM.

In harmony with a law of our being, it is perfectly natural and undoubtedly useful, that we should gravitate toward a magnetic equilibrium with such persons as prove genial to each. It is quite natural that such as are "attractive" to us, should most positively command our admiration, and more certainly reach the "heart" of our understanding and appreciation. This tendency is an element of our nature—one of the emotional vibrations of our being. Every person embodies the attributes of attractive power. Some seem to be most unfortunately weak in the elements of attraction. Whatever attractive force some may have, it would seem to be confined to narrow limits of influence. It only has sway in special departments of human possibilities.

We are very apt to form our judgment, and measure the ability of claimants in all departments of effort, in the light, and under the influence of the attractive or repulsive tendency upon us, by virtue of said law. Especially is this true, in all departments of mediumistic effort and interchange. Although this is a necessary adjunct of our being, we have other attributes, powers and duties. It is not becoming in us, nor an evidence of "high poise," that we permit this emotional tendency to sway our estimate of the merits and usefulness of an idea, measure or individual;—especially does it evince weakness when it sways our dealings with any who are honestly working for the promulgation of the phenomena and philosophy,—presenting in any and every form the varied facts and truths of Spiritualism. Of course, there is a limit to this application of duty, propriety and justice.

While we can not avoid the inevitable tendency, to socially blend with those who emanate a genial, and to us, attractive sphere—we may avoid the manifestation of preferences, as to the public work of all promulgators. No matter though the individual may be personally repulsive to us; no matter though not capable of benefiting those repulsed—yet every person (always supposing such to have a reasonable status of moral and intellectual culture) is competent to useful influence in behalf of some needy souls.

The inevitable prevalence of favoritism among Spiritualists, in reference to the work of promulgators is a great draw-back. It drives many individuals, who might be very useful, from the work so much needed. It is but another expression of selfishness. It virtually says:

"If this or that phase, individual or style, does not suit or attract me, it is worthless; I will not patronize it." Nay, more—it undertakes to strangle all the humanitarian impulses welling up in the soul; to smother by the various arts and means of cold seldishness, every impulse of the better nature; every swelling emotion of good will and desire, to do a holy and noble work of reform. It enwraps itself in the self complacent robe of blind selfishness, and pronounces every individual who does not radiate the following unction of geniality (to great I), a failure—a "*bore*." It blindly forgets that others may be benefitted—may be warmed into better understanding, aspiration, hope and purpose, by instrumentalities repulsive to it. Or, if conscious of such fact, its arrant selfishness decides that each may take care of himself,—"I can only patronize those who administer to *my* needs."

JUSTICE

demands more impartiality—less favoritism; more good-will and courteous treatment—less ostracism and frowns; more hearty support and sympathy—less coldness and sneer-bolts of indifference as to the work, only when our favorites are to be patronized; more reasonable and equal remuneration—less regard to the popularity, or even relative ability, of the respective laborers. For *every* laborer will benefit *some*, even though we "do not see it."

Enthusiasm from geniality, or coldness from the lack thereof, may blind our discrimination. The time of each is equal in importance, in the absolute sense. Perhaps the unpopular, because less gifted with the elements of attraction; those lacking surpassing ability—genius; those lacking sensational power, or extraordinary mediumistic phases, may be able to do quite as much good in a less ostentatious way,—a more quiet manner; may more need all that can be bestowed, not only in finances, but more especially in sympathy, kind treatment and encouragement. All need the recognition and acknowledgement of their work. But how often the credit falls upon others! This because of the blindness aforesaid.

MEDIUMSHIP

is not the plaything many have so erroniously supposed. When accepted as a means of public good—when the higher considerations of its use for the elucidation of advanced ideas in religion,—which means, in the fullness of its significance, all that belongs to human good and possibilities in progressive wisdom,—it becomes a mighty power of usefulness, and places the most sacred responsibility upon the recipient of its grand, thrilling, unspeakable emotions and blessed joys; its depressions, deep sufferings and insatiable desires. Then, who so accepts the sacred trust, undertakes to become teacher by its mission,—no matter in what phase,—assumes unbounded responsibility, and needs great self-control, warm sympathy, rational encouragement, the influence of loving hearts, pure and noble purposes, and positively poised intentions of good and good only.

How desolating to the soul's nobler, most sacred impulses, when a medium has sinned—has "cheated!" How lost to all sense of the pure, beautiful and good,—or else how weak, negative and easily unbalanced from the poise of rectitude and determined faithfulness to truth, is that medium who can trifle with the soul's most sacred hopes, aspirations and purposes. Alas that human weakness permits such an abuse of this most holy function of life! Alas, that human favoritism, injustice, cupidity and selfishness, should make the conditions of its possibility. Let all strive for better conditions and better results.

I plead for more general sympathy, kindness, confidence, hearty recognition and justice toward all mediums; less coldness, distrust, favoritism, and rejection of any who are honest, rational, cleanly and intelligent. Not that blind enthusiasm of the first few years of Modern Spiritualism, nor the reactionary listlessness and often, repulsion of the present. Each for his "proper sphere," but encouragement and fair dealing,—necessary adjuncts to the healthy and rapid attainment of one's sphere.

Do you know how sensitive and shrinking is the nature of our best mediums? There are exceptions to this rule. Occasionally you meet an individual who is an arrant egotist, and a good medium, but generally, whatever brazenness is exhibited by the medium, is the result of rebelliousness and firmness intensified by spirit-will.

Do I counsel indiscriminate support of mediums? Not by any means. But the discriminative judgment should not be biassed by personal likes or dislikes; by that blind zeal or frozen perception which results from the tendencies indicated above.

Charlatans and besotted leeches, should not be encouraged or countenanced in their nefarious work. Kind admonition and firm rejection of their services, in our work of promulgation, will soonest bring such to a sense of shame, and cessation of evil practices.

PERSONAL.

It may be weak to exhibit desire for recognition and the award of what belongs to one—to even indulge the propensity, though not expressed—but both tendencies are exceedingly *human like*. But what I most wish to say under this head, is that the foregoing "chips" are not tossed, thrown or hurled in my behalf or defence, but are intended for general good. Ten years of experience and observation, with intense desire to see, know, comprehend and do the truth good and right as a medium, has culminated in the conclusions hereby submitted. Expecting to soon leave the field of promulgation, in the Spiritualistic work, I cannot be justly charged with selfish motives therein. Though it should be laughingly or sneeringly insinuated that "*sour grapes*" is "what's the matter," I know *now*, that I have attained the summit of the little hillock, from which I can see the way to moderate success in all except finance. I must provide for the contingencies of old age, sickness, &c., as well as the necessities of the present. Ten years of sacrifices (so far as nearly all worldly considerations are concerned) would seem to be a sufficient *gap* from out the prime period of one's "earthly pilgrimage." But I do earnestly desire and pray for the best good of the Cause of Spiritualism and of all mediums and people.

Why Should we Mourn?

BY DE VERE VINING.

Why should we mourn for the friends gone before us—
 Gone long ago, to the bright spirit land?
Daily and nightly they're keeping watch o'er us,
 Round us in sorrow and trouble they stand;

Cheering us forward to wisdom and duty,
 Pointing us up to the mountain of Right,
Throwing around us a halo of beauty,
 Leading us onward in Truth's holy light.

OLD SAW No. 2.

—If the world's a wilderness,
 Go build houses in it!
Will it help your loneliness
 On the winds to din it?
Raise a hut, however slight,
 Weeds and brambles smother,
And to roof and meal invite
 Some forlorner brother.

A REMAKABLE PHENOMENON.

Fire from the Spirit World—A Family Swept Away—Singular Experiences.

From the Goshen (N. Y.) Republican.

Residents of the Lower road, town of Wawayanda, about a mile and a half from Gardnerville and in the vicinity of what was formerly known as Radiom's lime kiln, have been considerably excited for the past few weeks by a ball of fire, which has been seen at different times of night and in different localities within the radius of half a mile. To more fully understand the stories in relation to it, and to give the credulous room to strip the narrative of its superstitious features, it is necessary to mention that a certain family in the neighborhood has been sorely afflicted within a few years past by the visitations of death: first the mother, then the daughter, the father, and the two remaining daughters—the latter two dying within a year or so of one another—and all three of the daughters taken in the prime of young womanhood, idolized by their family, and loved by all for their gentle qualities of heart. We would not pain the remaining members of the family thus referred to by mention of their affliction, but for the purpose, as above stated, of giving to superstition the credit of a fair portion of the tales told, such as, that one person is said to have seen a light in every window of the house on a certain night and another saw the light at another time approach the house and apparently enter at the window. Such tales are told, and, of course, among the superstitiously inclined, are attributed to the domestic affliction of the family. The point we wish to impress here is that such interpretations of the character of the phenomenon are entirely out of place and unjust. A light was probably seen in the different parts of the house at the time referred to, and could be easily explained in various ways, such as a person going from one room to another. A young man, son of a well known gentleman who resides in the vicinity, while driving along the road one evening, saw this light approaching in a direct line toward him, and he expected to come in contact with it, but it disappeared when within a few feet of him. This person is not naturally of a timid disposition but was thoroughly terrified, and drove into a neighbor's yard, intending to stop at the house until daylight, but finding that they had retired for the night, put the whip to his horse and went home, where he arrived in a state of terror, and left his horse standing at the door for another member of the family to unhitch. This is but an instance of similar experience by several. It is not a story told by children or weak-minded grown persons alone, but is qualified by persons of mature age—not by two or three, but many—in whose minds superstition has never, until the occurrence of the events described had an abiding place or even a temporary hold. It is no trick of a mischievous person as it has been closely approached and proved to be simply a strange, weird-looking light, unaccompanied by human agency, coming and going apparently at the bid of some unseen power. To sagacious and sensible persons are as ounded at its freaks and ghostly character; persons who have faced death unflinchingly, quail before this wandering, curious spirit-like taper as it moves here and there about the highway and over fields and fences, seemingly an uneasy visitant from the spirit world, mocking the mortals of this mundane sphere.

☞ A new volume of poems, by Jean Ingelow, called "The Monitions of the Unseen," will be brought out this fall.

☞ Queen Victoria, yielding to public sentiment, has written a letter of condolence to the Empress of the French.

☞ Miss S. A. Greene was elected to a full membership in the Pittsburg (Pa) Typographical Union, Saturday night, being the first lady of that city elected to membership.

☞ The Woman Suffrage people are preparing to capture the Michigan Legislature. They are going to hold a convention during the legislative session, and in the immediate vicinity of "legislative halls."

Original Poetry.

Written for the Religio-Philosophical Journal.

HOME OF MY CHILDHOOD.

After an Absence of Forty Years.

BY H. WINCHESTER.

I wandered by the brook side,
  I wandered by the hill,
And sought to find Hope's sunlight,
  That once my heart did thrill,
But the brambles choked the flowers,
  And the little birds had flown;
I could not press the tears back,
  While wandering there alone.

I sat upon a mossy rock,
  Where forty years ago
I listened to my own thoughts
  And to the brooklet's flow.
The shady bank looked just the same,
  The waters just as clear,
As when I sat there long ago,
  In youth's young dreaming year.

I wandered to the riverside—
  The water clear and still—
And listened to its murmurings,
  And to the whippowil.
The evening winds sighed through the pines,
  And sang a requiem low
For one whose pure heart throbbed to mine
  Some forty years ago.

I mused beneath a pine tree,
  Ah, was it all a dream:
I thought I was a boy again,
  And floating on its stream,
And heard my playmate's wild hurrah!—
  Their joyous shout and glee.
And oh, how bright the future seemed
  In fancy then to me.

I walked to each familiar spot,
  Where in my boyhood's days
I wondered with my darling May,
  And listened to the lays
Of singing-birds and bumble-bees,
  And gathered flowers beside
The babbling brook, to make a wreath
  For May, my boyhood's pride.

Then I was happy in the thought
  That in my coming life
My little blushing, modest May
  Would be my darling wife;
But like a flower that blooms beside
  The Alpine drifts of snow,
My boyhood's hope—my boyhood's pride—
  She perished long ago.

WHY WE VISITED A SPIRIT MEDIUM.

Spiritualism at Salt Lake City.

From the Salt Lake Tribune.

Opportunities are not always afforded, nor are the times always favorable for the discussion of certain subjects—circumstances rendering it proper, sometimes, to withhold that which otherwise might be of service and interest to one's friends and associates in life—and the very subject you may be desirous of agitating, must be withheld for a time for prudential reasons.

Singularly enough, the members of the Movement have had, and still continue to have, these propitious times forced on them without an effort on their part. Sometimes Geo Q is considerate enough to furnish a text; then Orson Hyde affords excellent arguments for demolition; so that any doctrinal display on the part of our orthodox brethren is sure to be met with a reply that keeps the minds of the people in a condition which ultimately leads to their disentanglement from priestcraft, and places them in a position to think and reason freely for themselves.

The present article is a fair illustration of this idea, and could not have been well written without some act on the part of President Young to call it forth. Because, although we have been anxious on our parts, inasmuch as himself and members of his family were referred to in a very startling way in the experience to which we are about to draw attention, we felt bound to be reticent of the whole subject, and should never have made public that portion which he has now opened the door for. We can, however, assure him that, whatever he may say of us, we shall still hold sacred the portion that concerns himself and family.

President Young, on his recent trip South, while preaching at Provo, entertained the audience with a *fact*, not, however, told correctly, when he stated that "Fred T. Perris and John S. Lindsay, as soon as they arrived in the States, visited a spirit medium" and, drawing largely upon inferences, endeavored to show that, as they were members of the Movement, it was a body of Spiritualists, and being Spiritualists were, of course, of the Devil—one of those assumed conclusions the Priesthood so frequently jump to.

Bro. John Lindsay and myself started on our trip to England in a thoroughly disenthralled frame of mind; not tied to special articles of belief for salvation, and thoroughly freed from fanaticism, and were, consequently, not afraid to investigate anything in the form of theology. Of spirit mediums we knew nothing practically.—We had been taught by our orthodox friends that everything of the kind was of the Devil—This mere say-so was not conclusive evidence to our minds, and our knowledge of phenomena existing throughout the entire world, and also described in history, both Biblical and profane, made us anxious to exchange belief for facts that could be demonstrated to our physical senses and understandings. The proof of immortality—of individual identity after death—was the problem, and its solution our object, seeking to witness suitable phenomena. To be sure, our belief was as strong as belief well could be; as we argued with ourselves, that as all nature had progressed and witnessed its culmination in man, and he a progressive being, then the inference was a fair one that he would still continue to progress in still further developed forms of life and usefulness, and immortality could be no greater mystery, could we only understand it, than mortality. We had often contemplated man in his physical, social and mental natures, and asked the question: what his origin; the object of a life of care and vicissitude, and his ultimate position? We could neither accept the Biblical account of his creation, nor the extreme doctrine of Atheists—that of total annihilation at death. Neither could we see consistency in Brigham's theory of an Adam-God, and a physical body-resurrection. We, therefore, were determined to seek for ourselves.

The opportunity was soon afforded us—not, as President Young represented, "*as soon as they got to the States they visited a spirit medium*"—but quite the reverse. We were invited by a New York friend to visit a gentleman of his acquaintance and went without even knowing who or of what character or profession he was; so that in the particular occasion to which Bro. John T. Caine referred, when he communicated the important piece of information, the interview and its results were quite unsought by us.

The mere fact that we had visited such a person was the sum total of John T.'s information, for had he or the President known what was communicated to us, we are morally certain he would have kept silent.

It is not our present purpose to give a lengthy description of the nature and quality of the manifestations and evidence that the dead do return and communicate with the living, which were given to us, but just sufficient to show that, to our minds, it was conclusively proved to be a fact.

When it was announced that certain of our immediate relatives, and others well acquainted with Prest. Young, desired to communicate with us, in the early part of the interview we were startled, in the first place, at the names given; then our skepticism came into play in order to have them identify themselves, so we might be sure we were not imposed upon. In order to do this effectually, we proposed they should tell us something known only to ourselves, and not even known to both of us; such, for instance, *as what took place on a certain very particular occasion, and what was said*—rather a tight place for a lying or deceiving spirit to get into. Nevertheless, these questions were answered in the most perfect and satisfactory manner. Peculiar events of our childhood, circumstances connected with dear ones long since passed away, both grown up persons and little children, some of these facts known to no one on earth but ourselves, were referred to by the spiritual beings communicating as proofs of identity; and as demonstrating the glorious fact that the so called "dead," not only do love and can communicate with the living, but that they are most anxious to do so. In addition to this personal and peculiar facts connected with individuals then residing two thousand miles off, in Utah—some of such persons, members of our own household—describing their traits, gifts, and qualities of personal organization which could by no possibility have been known to the medium, were familiarly detailed with an accuracy that nothing but supernatural power could have done. This, together with evidence of a physical character, was given, enough to solve our problem; and although, of the greatest possible consequence to us individually in settling doubts in our own minds, and as a basis by which to exchange faith—which at best but surmise—for tangible knowledge, yet we do not offer it as evidence to any one else, or care what they think of it, only so far as it awakens thought and creates investigation. We do not present this much of our experience, as proving that all the principles known as Spiritualism are true, or as endorsing all mediums. What these matters have demonstrated to our minds, is simply that correct communications can be had with the departed, whether one or a thousand others are false or otherwise. In every case, with professed mediums as with professed prophets, we say test them for yourselves upon their individual merits.

We wish now to analyze and discuss a few dogmatic points with which the orthodox mind is thoroughly impregnated, and which forms part of their belief.

The announcement, then, that certain members of the Movement had visited a spirit medium, was intended to still further prejudice the people against it, based, as it was, on the knowledge that they were already tutored by the priesthood to believe that Spiritualism and mediums were of the Devil—a doctrine which, if believed in, stops all the avenues to thought and investigation, and which is as subtle in its effects on the mind, as it is untrue. Fortunately, it is one of those dogmas on a par with the Adam-God theory, "Unconditional Obedience," and many others that immediately explode when an attack is made on its foundation.

The starting point, then, for our argument is that Joseph Smith was a spirit-medium, or that no spirits spoke to him or through his organization. That Moses, Paul, John, and all others that we have any Biblical account of, were mediums or the representatives of phenomena—in many instances clearly described in that book—or that they did not see visions or hold converse with angelic personages. Choose either side of the difficulty for an argument. If any angel or spirit spoke to Moses, and he to the Israelites, Moses was, of necessity, the "*medium*" by which the thoughts and language were conveyed to the people. If Moroni, or any other spirit spoke to Joseph Smith, Joseph certainly was the "*medium*" of communication to the Latter-day Saints. Admitting that Joseph Smith, on one occasion, spoke through Brigham Young so perfectly that Joseph's looks, gesticulations and general manner were clearly observable, must prove that Brigham Young is a spirit-medium; or that the people were mistaken in what they witnessed. If A tells B to deliver a message to C, B is evidently the "*medium*" by which A's thoughts are conveyed to C. No other word in the English language conveys so perfect a meaning, in this respect, as "medium;" so that, on these general principles, all who have communication with the invisible world, must be mediums. But the difficulty in the Mormon mind is not with the absolute meaning of the two words, but the peculiar conception or rendering they have been taught to have of them.

Instead, then, of taking the extreme view of such men as Mahommed, Swedenborg, Matthias, and even Joseph Morris, and denouncing them all as impostors, or as the mouthpieces or representatives of God, we reconcile the whole matter, and sift out the truth by saying they were simply *spirit mediums* of different degrees of developmet, but all mixing up their revelations with their own peculiar conceptions of God and theology; and so proving that in no one man is a thorough revelation of all the mind of Deity; in other words, that no man can be a perfect revelator; but that the human mind must, in all cases, sit in judgment upon all revelations, and determine upon their value for itself.

That the phenomena of Spiritualism is of the Devil, is another sweeping assumption, but is entirely without evidence that challenges scrutiny. Ask a Latter-day Saint what he knows of the subject, and he will tell you he knows it is of the Devil, and that is sufficient for him. Ask him for his reasons, his proofs, and he has none to give, being simply ignorant of the whole matter.

If the spirit intercourse of Spiritualism is of the Devil, as assumed and taught by the Priesthood, then there is reason for believing that described in the Bible to be from the same source, as its operations are alike. How few people have ever given thought and attention to the literal wording of such passages of Scripture as we now call attention to, and which gives evidence of an abnormal condition of the mind during the period the person is operated upon by spiritual beings and influences. Balaam, the son of Beor, "*falling into a trance with his eyes open,*" saw the vision of the Almighty, etc. Peter, at Joppa, who when he had gone on the house top to pray, "*fell into a trance*" (Acts x, 10), and then saw heaven opened. Paul, while praying in the Temple, at Jerusalem, *fell into a trance.* (Acts xxii, 17) John, on the Isle of Patmos, "*while in the spirit,*" saw and heard, and was commanded to write in a book, etc. Here we find Scriptural proofs that these men were in an entranced condition when seeing visions or communing with angelic personages, and to-day, after the lapse of centuries, we find this law of nature unchanged. Joseph Smith, like Peter, "fell into a trance" whenever he had communication with the invisible world, beyond impressional revelations, as also do modern mediums.

Here, then, we have a solution of the difficulty why all persons do not see visions and converse with departed friends, simply because their physical organizations and mental characteristics do not permit their "falling into the trance" that Peter, Paul and Balaam experienced.

It may be said that the personages visiting these Scripture characters were a different order of beings communicating to those of Spiritualism, and that they were not men who had once lived upon the earth. But, then, the apostles tell us they saw "Moses and Elias," and John the Revelator, what he called, an angel, but who avowed himself to be "*his fellow servant*, and one of his *brethren* the prophets," and who, therefore, must have been a departed spirit?

The truth is, the leading minds of Mormonism are precisely where they were thirty to forty years ago, so far as their knowledge of the philosophy of spiritual phenomena is concerned. At that time the subject was not understood by the world; and the parallel was then drawn in the minds of the Latter day Saints, that their experience was analagous to that described in the Bible, and their conception formed of it from that book.

There are now numbers of our prominent orthodox brethren, whose whole faith, as to the divinity of Mormonism in its entirety, as inaugurated by Joseph and promulgated by Prest. Young, is founded on the spiritual manifestations they witnessed years ago at the Kirtland Temple, and in other places, strengthened, as it has been, by the undoubted spirit intervention, seen in the early missionary labors in England and other places. Yet these persons have no idea that the same and even greater spiritual developments have been taking place all over the globe since that time.

What, then, can be expected of men who allowed the theological portion of their minds to mature and come to fixed conclusions years ago; and who have been so psychologized by the will of one master-mind ever since that they have had no opportunities of keeping pace with the progressive discoveries of the age?

The gifts once thought to be confined to the Church can be witnessed, more or less amongst all creeds and denominations wherever there is a proper physical organization, and proper conditions brought about to receive them.

The eminent Cardinal Wiseman said he should "not be a good Catholic unless he believed in spiritualistic manifestations." The gift of tongues is frequently witnessed amongst our brethren the Josephites; but it does not necessarily prove that their belief is that one by which a world is to be saved; and it is not even evidence that the persons so gifted have any more divine nature than any one else. The best evidence in favor of speaking in tongues, so far as their spiritualistic origin is concerned, is where the individual speaks in a modern tongue without any knowledge of it in his normal condition, and which can be verified by persons acquainted with the language.

Spirit-mediums do speak in all the modern languages, yet their religious natures may be warped by the circumstances and associations of their lives.

Let us here repeat a truth, and a great one it will prove to the Latter-day Saint, who will allow his mind freedom of action and cut himself loose from priestly dictation; that is, all gifts, whether of tongues, healings, visions, and all else that go to make up the list of what is called supernatural phenomena, are such to peculiar physical organizations, and have no reference whatever, as to whether the individual is a Catholic, a Hindoo, a Mormon, a Swedenborgian, a believer in witchcraft, or is a member of the Church of Zion, except that, in the latter case, he is taught to study the great governing laws of the Universe, and recognize in these manifestations a principle as unchangable and immutable as that of any other well known law of nature. Then, instead of saying, as ignorant and clouded minds are apt to: "All this is of the Devil," he will try to understand humanity and Nature in all its varied phases and entirety, and learn that all are of the Kingdom of God, who try to live righteous and good lives, and who try, in any degree, to enlighten or ameliorate the condition of their friends in life.

A man's belief is made up entirely of imparted parental characteristics, surroundings from childhood and experiences in life; and he is no more accountable for it than he is for his creation.

These are not assumptions, but they are susceptible of the most perfect proof, and are some of the reasons for our present position.

We ask you to let reason, and the light shed by your own intuitions have its influence on your minds, and try to learn theology and the great truths of God's universal Kingdom, as you would any other scientific subject.

FRED T. PERRIS.
JOHN S. LINDSAY.

☞ Mrs. Jennie Spencer is the first female student admitted to Cornell University, New York.

☞ Madame Ulrich, the wife of the Governor of Strasbourg, was the famous danceuse Taglioni.

☞ Mr. A. T. Stewart, of New York, thinks girls will be able to live in his hotel for from two to three dollars per week.

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A Search After God.

NUMBER TWELVE.

The Warfare Between Man and God.

"Man loads his revolver and shoots his fellow-man, and is regarded as a criminal—a murderer. The Orthodox God charges a cloud with electricity as systematically as one would load a gun, and discharges the same at weak, puny man, and kills him.—Which is the greater criminal?—We can arrest the former,—how can we arrest and punish the latter?"

Continued from last week.

Once more at our desk, holding communion with our spirit friends. It is a beautiful Sunday morning; the air is cool and bracing, the sky is clear, and the sun's rays come like little messengers, to kiss away the sadness of our heart. All Nature seems full of joy,—seems to smile in the prosperity that has crowned her labors during the past year, and to feel that her mission to humanity, for a season, has been accomplished. Amidst, then, as it were, the grandeur of Nature and the colossal greatness of a magnificent city, we sit down to write. This is our Sunday morning devotion. We feel the presence of something. A tingling sensation in our brain foreshadows a rapport with our spirit-guide, and soon oblivious to surrounding objects, we become absorbed in our subject—lost, as it were. Ah, how strange the influence, as it plays upon our brain, and leads us along! * * *

He who traverses the mines of Alconda, or winds his way among the chasms and labyrinths of the land of the Montezumas, or travels amidst the cliffs and gorges of Chili, to search for diamonds or precious stones, does not stop for a moment to inquire the nature of that which he is seeking,—he understands that already. How different in our Search.

We have traversed the fields of the past, wandered among ancient traditions, stood by the side of the colossal grandeur of cities, followed the index-fingers of ancient landmarks, searching for the Divine Architect of the universe, not knowing anything really of his character or attributes.

We are no Kane seeking for Sir John Franklin; no Alonzo d'Ojeda, searching for the spring elixir; yet, if the statement of the various Orthodox Churches be true, "God is not lost,"—then why "search for him?" Will a sane man search for that which is not lost?

Hudson Tuttle says that the rock, the tree, the insect, are as sacred as God, being a part of him, or a portion of his works. Really, then, he glistens in the eye, circulates in the blood, gives to the features the glow of health, and is not lost at all.

The insect a part of God? The miserable, loathsome reptile, that lives in its own filth, eats its own young, and whose tongue is poisonous, and the effluvia of whose breath is pestilential, is a God on a small scale! If God has intelligence, so has the tree, the rock, the insect, and they even are small Gods, while man within himself, is quite a God,—almost equal, perhaps, to his Father.

But then it is best to dismiss this theory of Hudson Tuttle, for the God we are searching for, does not stand—at least, does not appear to, now—in such relation to the material world. But we will let that question pass at present. The sayings of prominent men—those who have Searched after God with an assiduity worthy of all respect—are only calculated to confuse us. * * * * * * * * * * *

In our previous article, we considered the question of Evil, and in this we desire to further elucidate our position. This is the great question of the present age; one calculated to baffle the most skillful logician, and confound the most learned scholar.

That there is misery, suffering, licentiousness and crime of all shades existing in the world, no one for a moment will deny. Why instituted—why this arrangement—why misery and suffering allowed? Is the cry of poverty, as it proceeds from the low, damp cellar, or the dark attic, or the miserable hovel, a harmonious sound in that volume of music which all humanity and nature is chanting? Is it one note in the chromatic scale of God, which he is sounding for his own gratification? Are the groans of the wounded and the dying on the field of battle, their agonizing cry, their heart rending appeals for assistance, a note, too, in that grand song which God is constantly singing through his manifold works? Is the belching cannon, the loud noise of the mortar and colombiad, or the dismal beating of the drum, just as much a part of the music of creation as the roaring thunder, the belching volcano, the shock of the earthquake, or the surging billows of the ocean? * * * * * * * * * *

The cannon, the mortar, the colombiad, loaded by man, charged by his hand, by his skill, through his instrumentality, send forth messages of death, to lave their tongues in the life blood of mortals. That volcano, charged with fire and gas, sends forth its streams of lava, like long, slimy, disgusting, loathsome serpents, and they coil around Pompeii, Herculaneum, and other ancient cities, and thousands of earth's mortals are crushed to death. Poor Pliny the naturalist saw them approaching, heard the awful roar of earth's artillery, felt the effluvia of those serpents' breath, and died in the embrace of one,—a noble man, a profound scholar, and useful citizen.

Look at that dark cloud, moving, snake-like, near the earth. It is not loaded by man, is not charged with powder and balls, but a higher power, somewhere, has charged it with electricity, and as it moves along, it frisks its tail with glee, and its dark features seem to be lit up with a smile, and as it approaches a crowd playing on the green, a terrific crash is heard, and a dozen human beings are prostrated in the arms of death!

Look at the firmament overhead. Gaze at the mist that seems to be driven to a certain part of the heavens. See the lightning's flash, hear the thunder's roar, and observe the agile movement of the elements. All at once a tornado, a wild tornado, an insane messenger of the skies, is started forth to destroy the fairest works of man. You can hear it approaching, sounding more fearful in its onward march than the tread of vandal soldiers. It groans as if mad, sheds tears of rain, as if its anger could only express itself in that way. It comes, *a messenger* of the Orthodox God; it moves along in mathematical order and regularity, describing a parabolic curve, like a planet in its orbit. It does not proceed at haphazard, but moves forward steadily, grandly, majestically, caring nothing for the puny prayers of the children of earth. An old, venerable minister, whose locks have been silvered over in the "service of the Lord," whose presence is dignified and commanding, and who bends the knee, and with lifted hand and upturned eyes, prays to have this wild tornado evade his house. But on it moves. All tornadoes describe a parabolic curve,—move similar to a planet in its orbit,—and it would not change its course for puny mortals. It destroyed little children, coolly murdered this venerable minister, devastated the finest works of man! It blasted the fields of golden wheat just ripening for the sickle, cut down acres of corn, stripped the trees of their bark and foliage—ah, it was an awful tornado! The house that we were in was carried off its foundation and rocked like a cradle, while those around us were uttering fervent prayers. An army in its march could not have been more destructive or cruel. This was a powerful engine of war.

Who started it on its mad career, destroying the fairest works of man? Did God? Ah, there was no chance about it. There is as much system in charging a cloud with electricity as in filling a Leyden jar; in arranging a tornado as in organizing an army of vandal soldiers! Yes, even more.

That tornado was organized, its forces arranged, its power computed before let loose upon the inhabitants of earth. Its strength was measured, its course marked out.

We tell you, readers, that all tornadoes follow a parabolic path,—seem to be guided by unseen forces. Well, if there are engines of destruction organized by intelligent beings that are constructed to destroy the fairest works of man, to devastate portions of country smiling under the hand of industry and care, so there are engines of death more powerful than puny man on earth can compute, that are organized in the regions of space, which, as they move forth on their errands of death, many times leave behind them a sadder tale than that caused by contending armies. Poor puny children of earth, your engines of death are mere playthings compared with those within the control, it is said, of an Orthodox God, in the spirit world.

* * * * * *

Again, look at the heavens—how fearfully black they are! The Indian then thinks the Great Spirit mad, with frowns on his countenance, anger in his heart and intense hatred beaming on every feature, and as the lightnings flash, they think that he is firing some big gun, for the thunder immediately follows. Yes, glance at the heavens covered with dark portentious clouds,—see the lurid light that darts from cloud to cloud, like angry flames from building to building, and see the "windows of the heavens" opened to admit the mad dashing waters! The rain pours down in torrents. It beats against the windows and on the roof as if angry, as if to avenge some wrong. The winds blow and sing a mournful melody, while the streams, rivers and lakes lash themselves, and sweep along as if seeking for some one to destroy. The streams rise like a serpent lifting its slimy head, and creep from their beds where they have laid for years, perhaps centuries, as quiet as a babe on its mother's bosom,—and destroy the fairest works of man. See that little rivulet swollen until it moves over the valleys and lawns, and in its mad career destroying the fairest works of man. Prayers are heard, the shrieks of the terror stricken sound forth, but they do not close the "windows of heaven." Talk of the destructive colombiad and the death messengers that man has organized; talk of the destruction caused by armies —ah! they will not half equal in destructive effects those messengers of death that are said to be organized by an Orthodox God in the regions of space. Look at this storm alone, one out of a million, and see the work of devastation. Man on earth can not control the clouds, the lightning's flash, or the "windows of heaven." The water will pour in torrents, and messengers of death are continually sent against the inhabitants of earth. * * * * * * *

One might well conclude, that, supposing God controls the elements, that there is a ceaseless war between him and his children, and that he is a murderer! He sends forth the lightning, and to protect ourselves from that, we erect lightning rods. He organizes the tornado and sends it forth, and who can withstand its destructive effects? The chilling blasts of winter are at his command, and they freeze the life blood of many of the children of earth. He causes the volcano to burst forth and bury cities and their inhabitants in ruins of lava. Is this war? Has the orthodox God declared war against his own children? Does the cannon send forth messengers of death? Do opposing armies spread destruction in their pathway? Do not the torrents of rain, the lightning, the earth quake, the volcano, over which the children of earth have no control, also carry on a work of destruction? and when death occurs, who buries the dead? when painful wounds are made, who binds them up, and nurses the sick ones until well? War on earth—might better say, war between the hellish Orthodox God and man! * * * * * * * * * * *

Amidst this din, discord, wild confusion, where life is destroyed, hopes blasted, and disorder prevails, can we discern one ray of intelligence that points significantly toward an all-wise God? On all sides we behold the wrecks of nations, cities laid in ruins, and rivers of blood are constantly flowing. "Is carnage God's daughter?" Is the lightning a death agent? The earthquake an engine of death that "God" sets in motion? Where is the love that should be manifested? Are the agonies of the dying music to Deity's ear? When Pompeii and Herculaneum were buried beneath the volcano's lava, and ancient cities in Central America swallowed up, did the shrieks of the perishing ones sound a harmonious strain in his ears? Is death, life; disorder, peace; discord, harmony, and carnage the legitimate fruits of an omniscient being? * * * *

Horrible peals of thunder strike upon the ear! The lightning sends forth its errands of destruction, and man is swept away like a tiny blade of grass before the night's frost! Kneel in prayer if you wish, puny mortal, and the shrill blasts of winter, that pinch you poor starving woman until her life's blood is frozen in her veins, will laugh at you. Pray! you old hoary headed minister, when the windows of heaven are open, to stop the flowing torrents, and the winds will mock and deride you. Pray! you poor fragile creature, you in whom innocence nestles like a fairy queen, reposing on a pallet of straw, in a damp cellar—pray to the Orthodox God! to Jesus, to the angel Michael, to the good and pure of the Spirit World. Pray with your eyes moistened with tears—pray standing until too weak, then kneel, and when weaker still, prostrate yourself on your miserable pallet of straw, and continue to pray—pray to the God of Beecher, whom he said in a sermon, "Though not present, he dwells in heaven,"—pray to the God of Brooklyn church, the church of the aristocratic nabobs, who bend the knee on soft carpets, worship out of golden-bound books, and look with reverence from their rented pews,—yes, pray to their God, to any God, to all Gods—still the hunger increases, the pulse quickens, the hectic flush comes over the features, and finally the crimson hue of death passes over the praying one, and she dies! * * * * *

Really, this is a curious world. No wonder we desire to find a God. The animals kill each other. Men kill each other. Animals fight and maltreat each other. Men engage in furious conflicts, and spread devastation in their pathway. Does God achieve harmony through discord? Is war a part of the scheme of creation, and wild disorder a good picture for God to dwell upon? Is there no balm in Gilead? Finally, to add to the confusion, the cloud loaded by hands other than the children of earth, startles the world by its destructive career. Well, shall we pause to catch breath, in glancing at the scenes that prevail around us? * * * *

Shall we kneel in prayer? Pray—shall we pray—and will our prayers find response in the corridors of heaven? Pray, as the hoary-headed minister prayed, when he tried to avert the impending calamity; as Pliny prayed as he heard the dashing lava weaving a web of death around him? Pray to whom? To the Great Spirit, to Brahm, to the Egyptian Sphynx, to the Golden Calf; or shall we pray to him who, it is said, made the Garden of Eden with its wooing birds, its murmuring streams, its flowers and fruits, and then cursed them? Pray to him who would not protect his own son; who sent forth a lying spirit; who made the subtle serpent, and finally became a tailor? Pray to him who sent a famine over Egypt; who fought with Michael in heaven; who allowed the devil to maltreat Job; who sent forth deceivers; who never did answer a prayer, and who never will? Hercules defied the lightning, and laughed at the huge thunderbolt—shall we defy the God of Moses, of Abraham, Isaac and Jacob; or shall we kneel to Pacrius Apollo, an image of whom the sturdy old Greek carved out of parian marble? To whom shall we pray? To whose God shall we bend the knee? Amidst this clash of arms; this contention; this strife of ideas, we will seek for some green oasis, where the name of God has never been breathed; where the air is pure, the breezes fragrant, and nature all aglow with love—there amidst the grandeur around us, we will survey the works of creation, and from that standpoint, we will start forth again, endeavoring to unveil the real God. * * * * * * *

(To be continued.)

The Journal.

Our paper this week contains the usual amount of interesting reading-matter. The address of D. W. Hull, on page 6, is a masterly production, and will be read with interest.

On the 3d page, the article taken from the Salt Lake *Tribune*, will well pay perusal. Fred T. Perris and John S. Lindsay cannot be intimidated.

The article from Brother Fahnestock, on "Obsession," contains many facts that should be generally known.

Brother Haskell's article on "Education," is progressive in character, and aims in the right direction.

Dr. J. K. Bailey makes many good suggestions in his communication, "Some of the Chips."

The address of Mrs. Addie L. Ballou, on the first page, is full of good practical suggestions, and cannot fail to interest the reader.

P. B. Randolph nobly defends himself from the base attacks of Geo. C. Haddock, and he, in turn, attacks the position of Brother Wilson, and Spiritualists in general.

Brother Child's article on "Stimulants," contains words of advice that are well worthy of consideration.

On the 4th page will be found the usual editorial articles and items of interest.

The article of Mr. J. Tinney, on page 8, advances on disputed domain, and contains many new thoughts. The poem by Miss Pittsinger is a gem. Many other items of interest.

Another Selfish Movement.

Our readers in Illinois will be surprised to learn, by a notice in this week's JOURNAL, that the Second State Association has been formed *for them*, without their knowledge or consent, and that they are now called on to ratify it.

Do not these people know that they cannot impose upon the great mass of Spiritualists in this State by any such *coup d' etat*. The Spiritualists of Illinois are not slaves, nor will they allow a half-dozen of individuals to get up a second State Organization for them. When the people move in this matter, it will not be done in a corner, nor will it be done for the purpose of subserving selfish ends.

No notice of this pretended organization was ever published in this paper or the BANNER OF LIGHT—the only Spiritual papers that have any considerable circulation in this State.

The movement is a sham, as well as impudence unbounded. It will fall, still-born, like all similar movements heretofore inaugurated by the same parties, and the mourners will be few.

Marriage of Mrs. Emma Hardinge.

It will be seen by the accompanying notice, that the distinguished lecturer and expounder of the Harmonial Philosophy, Mrs. Emma Hardinge, who lectured here during two months last summer, has been married to William G. P. Britten, one of her own countrymen. It is with pleasure that we congratulate them, believing that their wedded life will cast over the pathway of each other a holy influence, that will result in greater happiness and enjoyment for both.

Tuesday, Oct. 11th, 1870, married, at Grace Church Rectory, Jersey City, by the Rev. J. Rice, Emma Hardinge to William G. P. Britten, both of London, England.

The happy pair will sail for England, Nov. 8. We hope that their sojourn there may be brief, and that they will soon return to this country again. It will be seen by a note from Emma to her friends, that she does not purpose to withdraw from the field in which she has been so long successfully laboring.

Agricultural.

The Rock Lake Everbearing Raspberry.

This remarkable Berry is an accidental seedling which came up on the grounds of Mr. Am Favill, near Lake Mills, where it grew until its bearing habits were fully tested.

For the past six years, we have had the entire control of all the stock on our own grounds, where we have tested the same in a great variety of ways and found it fully sustaining the following qualifications:

1st. It is as prolific as any Raspberry with which we are acquainted.

2d. In quality and size of fruit, it cannot be surpassed.

3d. The vines are perfectly hardy and it is a rapid and vigorous grower.

4th. The great advantage of this Raspberry over all others is its Fall Crop of Fine, Large Berries which it produces at a time when all other small fruits, except grapes are out of season. The last crop begins to ripen the latter part of August or the first of September, and continues to blossom and ripen fruit up to hard freezing weather—a slight frost does not interfere with its productiveness.

A more extended explanation is unnecessary, as all lovers of good fruit will appreciate a full supply of fine, luscious fruit at this season. All who have had experience in canning fruit during the hotter part of the season will readily see that fruit will keep better if put up in the Fall.

We have a small stock of these plants, to offer, which we propose to sell, not at fancy, but at remunerative prices. The market will never be overstocked with plants, as they are difficult to propagate—the bearing season extending through the time when the canes shall be put down for rooting.

Orders for Plants will be filled, in rotation as received, at the following prices:

Single Plants, 15c. $1 50 per dozen.
" " (bearing) 25c. $2 00 " "
Davidson's Thornless, 75c. per doz. $3 per hund
Doolittle Black Cap, 50c. " " $2 " "

With a general assortment of Apple, Pear, Cherry and Ornamental stock at the lowest cash prices.

ISAAC ATWOOD.
Proprietor of the Rock Lake Vineyard and Nurseries, Lake Mills, Wis.

Personal and Local.

—A correspondent writes to the Lawrence *Guardian*, a paper published at New Castle, Pa., as follows, in reference to Mrs. Wilcoxson's lectures:

"Mrs. M. J. Wilcoxson, an eminent Western spirit medium, lectured in the brick school house, at Lowellville, Ohio, on Sabbath morning last. Subject, modern Spiritualism—speaking in the trance state. It is a singular fact that Spiritualists always invoke God's mercy and blessing upon us, that we may learn to obey his laws, while our modern orthodox ministry pray God to step outside of established laws, upon which the very existence of the universe depends. The subject, at all events, was handled in a masterly manner, closing with an original poem. Mrs. Wilcoxson may speak in New Castle. Should she do so, I would advise all who read this to go and hear her. Should you take exceptions to what you hear, don't show you differ by sneers and suppressed merriment. A few lessons on politeness would not be amiss in Lowellville." Mrs. Wilcoxson is doing a good work, and meets with a warm reception wherever she goes. She soon goes to Wheeling, Bellow's Falls and Pittsburgh.

—At the second annual meeting of the Delaware State Society of Spiritualists, held October 7th, in the city of Wilmington, the following officers were elected for the ensuing year: President, S. N. Foggs; First Vice President, George. W. Wood; second Vice, Robert L. Smith; Treasurer, Mrs. E. L. Forbes; Secretary, Miss Lou Brooks. Board of Managers: Samuel Marshall, George Baugh, S. D. Forbes, Mrs. Amanda Hutson, Miss Ellen Fulmer.

—Jacob Romine writes to us that Mrs. Jenny Curtner, in regard to whom we have published two communications, "has become developed as a first-class medium. Since the sad misfortune happened her, the spirits materialize hands, make spirit lights, take the medium up to the ceiling while sitting in her chair, and also speak in clear audible voice."

—Several names, handed in for our Medium's Register, will appear in our next.

—A. E. Vernum writes to us, speaking in high terms of Dr. S. L. McFadden, stating that he cured a little boy in one hour's treatment who had not been able to walk since June.

—Dr. Newton has opened an office in Boston, at Harrison Avenue, where he will exercise his remarkable gift. He lately returned from England.

—The San Francisco *Pioneer*, of October 1st, says that "the talented Laura Cuppy Smith will shortly give in San Francisco a series of lectures. The public will no doubt, greet most cordially Mrs. Cuppy Smith's return to the lecture field, although but for a brief period, as we regret to learn that Mrs. Smith will after these lectures leave us for sojourn in the Atlantic States."

—Mrs. J. H. Stillman Severance will commence a course of lectures in *Bowman's Hall*, Milwaukee, the first Sunday night in November, to be continued each Sunday night, until further notice.

—Rev. A. J. Fishback has been lecturing at Port Huron, Michigan. He is one of our most eloquent lecturers. He officiated at the funeral of Miss Jessie Lee, who died at Du Quoin, Ill. His remarks will be published next week.

—The BANNER OF LIGHT says that "Dr. P. B. Randolph, who recently gave up his office in this city to Dr. Smith, having completed the writing of his two new works, has been prevailed on by his patrons to resume his practice, and he has accordingly re-purchased the establishment, and will be found at his office, 89 Court street, as per advertisement in another column. He is also ready to lecture within a reasonable distance of *Boston*."

—Mrs. J. A. Drake, of Cleveland, Ohio, magnetic healer and clairvoyant, has opened an office.

—The *American Spiritualist* says: "We learn that Brother O. L. Sutliff, one of Ohio's most earnest pioneer workers in the cause of Spiritualism, intends spending the winter East, with head-quarters at Boston. For years a zealous Methodist, he became familiar with the Bible, which he now uses with telling effect in proving the truths of Spiritualism. His explanation of the mysteries of that famous book, especially the prophecies and revelations, are original and highly interesting; and if there is to be a revision of its dim and dingy pages, we hope that Brother Sutliff will be employed to do the work. By him, the 'pale horse and his rider' affright us no more; the gloomy picture of an angry God, the terrors of death and hell, melt away as faded myths before the spiritual power of a true interpretation. Those wishing to engage Mr. Sutliff's services, can address him at Wooster, Ohio."

—Mrs. S. A. Rogers, recently in the West, has arrived in her journey East, at Haverhill, Massachusetts.

—"MODERN AMERICAN SPIRITUALISM." The success of this great work of our highly gifted Sister Hardinge, must be exceedingly gratifying to her, and we know it is to her host of friends. We are in receipt of a large share of the latest edition, and are prepared to supply all demands of our readers and to furnish the trade.

—C. Fannie Allyn has been lecturing at Fort Scott, Kansas, and creating there considerable excitement. F. Grasmuck, M. D., writes to us that "the angels have poured out upon us a perfect flood of beauty and eloquence, through the organism of our gifted sister. Yes, we have heard the angels speak, and our hearts have been made glad. Her lectures are very fine, and appeal to the reason, but her improvisations are sublime, consisting of beautiful and classical poetry."

—W. F. Jamieson, Spiritualist, and O. A. Yurgers, Christian, have a debate at La Porte, Indiana, commencing November 1st, and continuing eight evenings. The following are the propositions:

Mr. Jamieson affirms—That the spirits of the departed furnish clear and reliable communications to those living in the body, in reference to the past, present and future; also conferring extraordinary powers upon men to heal the sick, to speak with tongues and foretell events; as did the ancient prophets, Christ and the apostles, as recorded in the Bible.

Mr. Yurgers affirms—That the Scriptures of the Old and New Testaments furnish a complete revelation, by divine authority, of man's origin, duty and destiny, and the only rule of life which God approves.

The indefatigable laborer, Annie Curran Torrey, is now at Meridian, Mississippi, holding circles, lecturing and giving tests, thereby convincing the people of the truthfulness of Spiritualism.

—M. C. Vander Cook, of Alligan, Michigan, has entered the lecturing field. He is semi-conscious when occupying the rostrum.

—W. W. Shearer, Esq., of Meridian, Mississippi, would like to have a good medium for physical manifestations; give him a call. He will give one a home at his house. He does not want dark circles, but those producing raps, tipping tables, etc.

—Samuel Clegg, of Dodgeville, Wisconsin, thinks a lecturer would do well to visit his locality.

—We are glad to announce that Mrs. Addie L. Ballou, who has been quite unwell for some time, has recovered sufficiently to again take the field of active labor. We hope our friends in the West will bear this fact in mind, when making out their list of speakers for the winter. Her permanent address is in care of the JOURNAL.

—Dr. Dake, the healer, of Rochester, was again in town last week, on his way to Beloit, Wisconsin, where he will heal for a few weeks. Our last issue contained a fine tribute from the orthodox press in reference to him. The doctor is earnest in his work, a genuine Spiritualist and a noted medium.

—Send twenty five cents to Austin Kent, and procure his pamphlet, thereby aiding a worthy brother, and benefitting yourself.

—The celebrated French healing medium, known as the Zouave Jacob, has recently arrived in London from Paris, and was entertained at a meeting of welcome, at the Progressive Library, on Thursday evening, the 1-th ult. He has taken up his residence at 20 Sussex Place, Cornwall Gardens, South Kensington, where he receives patients from two till six o'clock daily.

—"Human Nature" says: "Our readers will remember the case of the haunted house at Muchelney, near Yeovil, which we had so much to say about upwards of a year ago. We have made inquiries as to the result of the disturbances, and learn that the maid-servant soon left the house, when the disturbances entirely ceased. She seems to have been a medium, and that her powers were developed in association with other influences centred in that place. Such an explanation will account for similar phenomena not occurring to the girl at other places where the proper requisites do not exist."

—Leibnitz said God accommodated himself to the various kinds of mind. He believed that Ezekiel had learned architecture, or was a court engineer, hence his visions of fine buildings, etc.; while the rural prophets, as Hosea or Amos, only saw rural scenes and landscapes, and Daniel, who was a statesman, thus rules the monarchies of the world. Leibnitz was opposed to all sectaries, both in religion and philosophy. His own genius was universal. He only wished to embrace truth in its full integrity, yet how tolerant was he of all. The only subject to be regretted was the unhappy controversy between him and our great Newton on the "*Differential Calculus.*"

—Dr. Samuel Underhill, who has arranged a debate with Professor Phelps, is now after the Rev. E. B. Paulding, of Ohio. He says in writing to him: "I like you for your boldness, and will oblige you by giving you an opportunity to be heard. I have no objections to your question, as first stated. I love truth and am its fearless advocate. I have debated with Alexander Campbell, in Cleveland, Ohio; with Graham, of your church, in Mantua, Ohio, and was a professor in the Willoughby Medical College, Ohio, and refer to General R. P. Buckland, of Fremont, Sandusky County, Ohio. As to my character and ability, I could give many references. I am the author of a work on Mesmerism, published two years ago. I was converted from Materialism to a belief in immortality, by the proofs afforded by clairvoyance and Spiritualism. But I have to debate with Professor Phelps, of Missouri, November 1st, or near that time, on the question, "Is modern Spiritualism worthy of reception by an enlightened community?" When that is over, I will meet you at Hobart, Indiana, where resides Moses and D. W. Hull, and many Spiritualists. Please write me immediately, so that I may get your letter before I go to New Boston, to meet Professor Phelps. We are to speak 45 minutes each, each session—once at 11 o'clock to 2 o'clock, then from six to nine, with the usual Parliamentary rules, with no calling to order, except for personalities. Even for them, I never call to order. I promise the most urbane and courteous treatment. I was educated a Quaker, and am too much of a Quaker and too old to trifle. Besides, the principal motive for debating with you, I expect you to be converted to Spiritualism. You can answer me through the paper, or direct to me at Tonica, La Salle, Co., Ill.

—Don't fail to read Isaac Atwood's circular. His nursery is worthy of patronage.

—Mrs. A. H. Horton lectured at Crosby's Music Hall on Sunday last.

☞ Charles Darwin promises another successor to his "Origin of Species." The forthcoming book is to appear this autumn, and is to be entitled, "The Descent of Man."

Rosicrucia and Reform.

F. B. Dowd in the Field as a Lecturer.

Engagements may be made with this distinguished writer and speaker, to lecture by addressing him at Davenport, Iowa.

His subjects are: "The Rosicrucian Philosophy," "Budhism," "Magic," "Magnetism," "Clairvoyance," "Fire-Worship," "Governments," "The Issues of the Times," "Mediumship," "Development," "Demonology," and all the great subjects of the day.

We take great pleasure in recommending Bro. Dowd to our friends. He has within him the elements that invariably lead to success. He is a clear, logical thinker, an eloquent speaker, and a *live* man in every sense of the word. We hope he will be kept constantly employed.

BE JUST:—Our friends are most urgently requested to examine their accounts with this JOURNAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper in case the subscriber receives the paper in a wrapper.

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper.

We speak of this matter, *most emphatically meaning* that payment is expected from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it *shall be corrected*. If any one has been unfortunate, so as to make it *very difficult to pay now, write*, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for, and we can know what to depend upon.

We are weekly breaking the very *bread of life* to our numerous subscribers, most of whom pay promptly, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constantly carrying for their benefit. A remittance of a part of what is our due, is much better than nothing, in such cases.

We do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely *nominal* to that which we have made for your benefit every week since you became indebted to us for the paper.

It is painful to us to allude to this matter, but *justice demands it*, and we shall persist in doing so until justice is done.

We mean to give no offense to any one. It is a matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who owe for the JOURNAL, should pay for it, even as they should pay for the bread they eat.

Philadelphia Department.

BY........................ H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

On the Cure of Intemperance.

We have spoken of stimulants and their influences on mankind. A grave question follows. How shall we cure this enormous evil? Various means have been suggested, most of which may be useful, but none have as yet been effectual.

The pledge has been an important means of saving many, and its moral influence has been much increased by the co-operation of those who have no need of this restraint. We have taken the pledge several times with others who were thereby induced to take it. The prohibition of the manufacture and sale of intoxicating liquors, would be a very certain and effective measure, but this seems something like the fable of the mice putting a bell upon the cat—it might be well enough if it could be done.

General prohibitory laws have not been as successful as could be desired. We believe local prohibitory laws would be more effectual. We urge these, and think there should be a law requiring the people of each district to vote every year whether they will allow the manufacture and sale of intoxicating liquors, and wherever a majority of the people are opposed to this, it should be positively suppressed. Such laws, having the sanction of a majority of the people, would have a greater moral force than those which are not sustained by the masses.

The experiment has been successfully tried in our state, and others, where special acts have been passed permitting such a vote to be taken. We should have a general act, requiring the people to vote annually. In those counties where it has been tried, it has succeeded, and been maintained, and we hope to see it extended all over the county, and have bright spots of Temperance sandwiched throughout the land, where its blessings may be exhibited in a better, happier and more prosperous condition of the community, with much less burdensome taxation, and far less crime.

We are aware that all political measures, all force in the moral field, are necessarily upon a low plane. The man who is sober merely because he is unable to be otherwise, is not morally much better for this; physically he is, and his influence upon society will not be so pernicious.

In order to build up humanity to the highest condition which it is capable of attaining, we need moral principles everywhere; and in this temperance movement, as in all other reforms, education is the grand lever which is to elevate the world, and moral influence under this, to enable mankind to do what education teaches is right.

The whole community need education upon those great principles which underlie true temperance. We must all know that a sound mind in a healthy body, can only be realized by proper and healthy food and drink, and the observance of the physical laws.

One of the great streams that leads on to intemperance, is the false idea that we may violate physical laws, and by the use of stimulants under the name of medicines, escape the penalties of these violations. Quacks advertise that you may violate laws with perfect impunity, and by taking their nostrums, escape the sufferings.

The true physician is always a teacher, and well knows that the attempt to escape the penalty of one violation by committing another only adds to the suffering.

Total abstinence, from a conscientious feeling that these things are injurious both to ourselves and to others, will give the individual great power.

Example and association are among the most potent means of spreading intemperance, and the opposite kind of example and association will be still more powerful for the prevention of it.

Strong convictions of principles are the most efficient means for the cure of the giant evil. Every individual has an influence for or against it, and it may be well said, that they who are not against it, are for it. Hence the necessity of active, persistent and conscientious labors in this great work. While, therefore, we would not throw aside any influence that can be brought to bear upon this important subject; while we would help politically to prohibit the manufacture and sale of intoxicating liquors, and would use force to restrain the drunkard, just as we would any other insane person,—still we perceive that the real cure lies in the introduction of the grand moral principles which are to be exhibited, and lived out faithfully—first by the Apostles of Temperance, and then through their influence extending all around. Not denunciations, but kind and loving entreaties, are required to bring back the erring and fallen ones, to the path of virtue and rectitude. Let us all, therefore, be earnest, but not intemperate in our advocacy of this great cause; consistent in our protests against the evils; hopeful for the good time coming, when those which now curse so many of our fellow beings shall cease, and peace and prosperity abound in many places, where now discord and want are felt.

We know the good time is coming, because mankind will not always be so unwise, as to bring suffering upon themselves and their families and the world, by these things.

Let us do our parts to swell the grand tidal wave of temperance—that, with its clear crystal streams of cold water, shall wash away all the corrupt currents from whence flow intemperance, and in its beautiful train shall follow health, peace and competence, such as the world has never known before.

Here is a grand field of labor for all who will work, nobly, earnestly and truly, and the reward is certain for yourselves and for all mankind.

Then let us join the army of temperance as it goes marching on, and rally round its standard ever, till the dark demon of intemperance shall be swept away, and known no more forever.

Richardson the blind Medium.

We have had a ripple on the quiet surface of Philadelphia, by the announcement that this wonderful personage, who was at one time laid out as being dead and was strangely restored to activity, would lecture here. He is a medium through whom spirits communicate very freely, and there is a great diversity in the manifestations. We were with him one evening, and after various spirits had spoken to us, a spirit announced himself as Samuel Starmard of Dorset, Bennington county, Vermont, and desired us to print a message on the JOURNAL. He said, "I left a wife and daughter when I went away from earth, but, thank God, they are both with me now. Knowing that I have a great many friends in Dorset,—especially among the marble quarries, who do not believe in Spiritualism, therefore I would like to tell them that I am not dead, but that I am still with them. I have got two good legs now, and I don't have to use a wooden one.

I am much better off here than in earth life. I think I might have staid a little longer in the form than I did, had I been at home in that hot weather. I was partially unconscious when I got home to Dorset, after my peddling trip, but I don't feel to regret the change provided that my message reaches any one in Dorset. Let them show it to the Irishman on the ledge. I don't want them to believe in Catholicism.—Tell Return Underhill; that I am with him a great deal while he is on the ledge. You may send this to Return Underhill or Noah Landon. His daughter is in the Post Office.

Another Spirit said: Mr. Chairman, I don't want to bother you but a minute. My name is old Jessie Cannon. I used to hunt foxes for a living, I got tired of that and cut my throat. I came from the same place this other fellow did. We were always at sword's points when in the form, but we are not now. I started to come in but he got in before me, or you would have got my story first. Tell them that I did not use to believe in the immortality of the soul. I not only believe it now, but I know it. Tell everybody that I would advise them not to do as I did; but live more honest with everybody. Good by. From Jess. Cannon. Tell them never to shoot themselves, nor cut their throats as I did.

MINNEAPOLIS.

Persons attending the Annual Convention of State Association of Spiritualists, to be held at Minneapolis, Oct. 21st, 22d and 23d, 1870, will purchase "round excursion tickets," receiving their return tickets at their respective offices on Milwaukee & St. Paul, Hastings & Dacota, and St. Paul & Sioux City R. R. On the St. Paul & Pacific R. R., they will purchase their tickets of conductors ONLY on the train. On Lake Superior & Mississippi R. R., they will return free on certificate of Sec'y of Convention, that they paid full fare to St. Paul.

Be sure and remember.

By order of respective agents.

Harriet E. Pope, Sec'y.

The Rostrum.

THE CHRISTIAN SYSTEM OF ATONEMENT.

A LECTURE, By Rev. D. W. Hull, Delivered at Pence's Hall, Terre Haute, Ind., on Sunday Evening, Oct. 3rd, 1870.

Reported expressly for the JOURNAL.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10: 11.

I have chosen this text, because in all the gospels I can not find a stronger one in favor of the popular idea of the vicarious atonement. I know that some of the epistles of Paul favor that idea; but this morning we found that Paul spoke on both sides of that subject. This may be accounted for in two ways.

1. By his intense zeal for proselyting; he tells us:

"Unto the Jews I became as a Jew; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without the law, as without the law."—1st Cor. 9: 20, 22.

Thus when Paul was with the Jews, he becomes a Jew, has Timothy circumcised (Acts 16: 3); purifies himself by four men who have a vow (Acts 21: 23), and conforms to the customs of the Jews by having his head shorn (Acts 18: 18); but when he gets among his Gentile brethren, he as vehemently denounces all these customs (Gal. 3: 2; 5; 1-4), and finally he becomes a politician, and hits upon the plan of harmonizing Christianity and Judaism by substituting Jesus as the ultimatum of Jewish sacrifices, making one typical of the other. This course was condemned by the more radical brethren, whom Paul calls "false apostles" (2 Cor. 10: 13), and finally Paul comes out with the following justification:

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" (Rom. 3: 7.)

Some of the brethren were very conscientious on this point, and would not compromise their views for the sake of popularity or position, and they condemned Paul's course of interblending truth and error. Paul did not profess it was right to tell a falsehood only under certain circumstances, where the interests of theology were enhanced by so doing.

2. It is somewhat doubtful that Paul said all that is attributed to him. History tells us that Origen went over the Bible, and interlined a great many marginal notes, and erased many obnoxious passages, and in time, his emendations became incorporated with the body of the text. Origen was a great believer in the Pagan system of a vicarious atonement; and we are not sure that he did not embody his system of theology in his emended Bible, which was canonized by the Council of Nice, A. D. 321, and has been handed down to us as it came from his hand. In any event, we trust we shall be enabled to show that the doctrine of a vicarious atonement is unreasonable, unphilosophical, immoral and vicious.

We come then to inquire in what sense was Jesus the shepherd of the sheep? There were many shepherds. Peter was one. At one time I hear Jesus asking him the question, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest I love thee. He saith unto him, Feed my lambs." (John 21: 15) Again, and again, he repeats the same question, and receives the same answer, and he is admonished to feed his sheep, thus making Peter a shepherd, as was Jesus.

"Oh, no!" says one, "There never was but one shepherd, and that was Jesus. He died for the sins of the world!"

I can't tell what the poor sheep ever did that they should need one to die for their sins. Dr. Adam Clarke, I believe, tells us that this passage should have been rendered: "The good shepherd hazards his life for the sheep,"—that is, places himself between his sheep and danger, so that the adversary cannot reach the sheep until he has first removed the shepherd, which can only be done, if he is a faithful shepherd, by killing him.

It was thus that Jesus and Peter proved that they were good shepherds. They were both crucified, and one was as much a savior in accordance with the good he had done as the other.

The clergy have an accommodating mode of interpreting this shepherd idea. Frequently when I find my way into a neighborhood, they raise the cry of "wolf;" and they run off and hide behind their pulpits, and leave their sheep at the mercy of the wolf. *They call themselves shepherds then.*

Says Jesus:

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them and scattereth the sheep." (John 14: 12.)

Great shepherds they are certainly,—"dumb dogs that will not bark," till after the wolf is gone, when they become very brave. It proves that they care little for the sheep if they do not yield a good fleece and plenty of mutton.

The clergy of the 19th century are very much like Ezekiel's foxes. Said he:

"O Israel, thy prophets are like the foxes (jackals) in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the day of battle, in the day of the Lord." (Ezek. 13: 4, 5)

Jackals depend entirely on plunder for their support, but when the trapper comes around, they always sneak into their holes in the side of a hill. If the trapper sets a trap at the entrance of their den, they always find another mode of egress, and should the trapper set traps at all the avenues to his den, he remains in there, having laid up provisions enough to last him awhile. Need I say that Spiritual lecturers have had the same experience with the clergy of the 19th century. They are always denouncing us as wolves, and arrogating to themselves the title of shepherds, whilst they are ever ready to hide when the wolf comes too near the flock. Jesus says such are hirelings. So much for the text. We now pursue our investigations of the subject.

The idea of a vicarious atonement was not new at the introduction of Christianity. The world had many Saviors, numbers of whom had the same historical characteristics as Jesus of Nazareth.

I have not time to give you in this discourse the cumulative evidence upon that point. Suffice it to say, that I have evidence at command that the Essenes, or Therapeutae had the gospels we now have, long before the time of Tiberius Cæsar. Of course I conclude one was copied from the other.

More than two thousand years ago the Hindoos had their Yesu Chrishna, who had many of the [illegible] we have since attributed to Jesus [illegible] and which with the same advantages they had, we might again apply to George Washington or Abraham Lincoln.

1. He was born at the same time of year, Dec. 25, midnight:

2. There is scarcely any difference between the pronunciation of the name Yees Chrishnu and Jesus Christ:

3. He was a savior of the people:

4. There is no difference between his mother's name, Maia, and Mary, the name of the mother of Jesus:

5. Both mothers were virgins;

6. One conceived by the Holy Ghost, and the other by a ray of light (Progress of Religious Ideas, Vol. 1, page 84); and what is the difference in the signification of the two words? The word holy comes from *Helos*, the sun, and ghost signifies spirit or emanation, so both mothers conceived by a ray of light:

7. Both washed the feet of their disciples, and

8. Both were taken to heaven after their death.

But I hasten on to tell you of Esculapius, who was also a savior of mankind. I shall detain you by giving the peculiarities of this personage, but before I leave the subject, I wish to read you a poem, and I want you to tell me what it was written about:

> "Once as the sacred infant she surveyed,
> The God was kindled in the roving maid,
> And thus she uttered her prophetic tale:
> Hail! Great Physician of the world, all hail!
> Hail! Mighty Infant, who in years to come
> Shall heal the nations and defraud the tomb.
> Swift be thy growth, thy triumphs unconfined
> Make kingdoms thicker, and increase mankind.
> Thy daring art shall animate the dead,
> And draw the thunder on thy guilty head;
> Then thou shalt die, but from the dark abode
> Shalt rise victorious and be twice a God."

"Why," says one, "That's one of Watt's Christian hymns." Not a bit of it. It's a poem written by Ovid with reference to Esculapius, long before the Christian Era.

Another one of the world's crucified saviors is found in the character and history of Prometheus, who also died for the sins of the world.

1. He was born of a virgin.
2. He was incarnated in human flesh.
3. He died for the sins of the world.
4. He was raised again the third day.
5. He ascended into heaven, and
6. He was seated on the right hand of God.

Five hundred years before the Christian Era, the citizens of Athens, annually celebrated the life, sufferings and death of Prometheus in their theaters. He was nailed upon a cross upon Mt. Caucasus, and there, as he groaned his life away, the people were made to understand that they were actors in the play; that it was on account of their sins that he thus suffered, whilst near the foot of the cross, were the weeping mothers and Marys. Soon the sky blackens, and the jarring thunders shake the whole building. In his dying agonies he cries out that he is forsaken of God; the vail hiding the Holy of Holies, where God is supposed to dwell, is rent asunder, and the implements of the sanctuary are revealed to the vulgar gaze of the public, who now are too much absorbed in the play to notice; but the curtain falls, and when it is next raised, the cross with the dead body of Prometheus on it, is revealed. A female is standing near the foot of it, and as she sings the following piece, which somehow has crept into the Christian hymns, a soldier pierces his side, and blood and water gushes forth:

> "Lo, streaming from the fatal tree
> His all atoning blood?
> Is this the Infinite? 'Tis he—
> Prometheus and a God!
> Well might the sun in darkness hide
> And shut his glories in,
> When God, the great Prometheus died
> For man, the creature's sin."

Dear friends, how came all this about? Was Paganism copied from Christianity 600 years before it was born, or were these characteristics taken from Pagan mythology, and affixed to Jesus of Nazareth?

Another idea claimed to be peculiar to Christianity, was the cross. I am sorry that I have not time to speak upon this at length. I will only content myself by giving you a few extracts, and let the subject go.

"How it came to pass, that the Egyptians, Arabians and Indians, before Christ came among us, paid a remarkable veneration to the sign of the cross is to me unknown; but the fact itself is known. * * * * * * And in Egypt it stood for the signification of eternal life."—Skelton's Ap. Common sense p. 45.

"The Christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion; but it is even so. * * * It is found engraven on their monuments, and even the erection of many of their temples was conducted on the same cruciform principles. The two great pagodas of Benares and Mathura are erected in the form of vast crosses of which each wing is equal in extent."—Oliv. Hist Init. p. 43. Maur. Ind. Antiq. Vol. iii. pp. 360, 377.

"The Spanish conquerors were surprised beyond measure at beholding the cross, the symbol of their own worship, unusually adored in Mexico. It was sculptured on the walls of their temples."—Ear. Peop. of Amer.

"Another rite of the Mexicans filled the Spaniards with amazement, the forming of an image of the principal god with Indian corn and blood, and after pronouncing over it certain mysterious words, distributing it to the people, who eating it in sorrow and humiliation, proclaimed that they were partaking of the blood of the Deity."—Ib.

So far as I have been enabled to judge, there is little difference between the religion of Pagans and Christians. They are not alike in every particular, but enough so to be brothers, and so much so that their own votaries can scarcely point out the difference.

"Very respectable natives," says the pious Sir. Wm. Jones, "Have assured me that one or two missionaries have been absurd enough in their zeal for the conversion of the gentiles, to urge that the Hindoos were even now almost Christians, because their Brahma, Vishnu, and Mahesa (Siva) were no other than the *Christian Trinity*, a sentence in which we can only doubt whether folly, ignorance, or impiety predominates.—[As. Res. Vol. I. p. 272.

In heaven's name, if the two systems are so much alike, why are we sending missionaries to convert the heathen? What will we convert them from, and what to? But my time is passing, and I am admonished to hasten on with my subject. I would that I could follow up this branch of my subject, but I must not. The world has always had its saviors to heap its guilt on, and it has ever given an excuse to crime, and paid a premium on sin. We now turn to consider this subject in the light of reason.

I will here take the opportunity to say that the subject of a "Vicarious Atonement" by a human sacrifice was an unlooked for event. It is claimed that the Hebrew system of sacrifices was typical of a human sacrifice. If such was the case, we should at least expect some hint on the subject where those sacrifices were mentioned, but such a hint is nowhere found in the Old Testament. If we turn to Lev. 1: 3, 4; 4: 20, 26, 31, 35; 9: 7; Num. 15: 25—28; 2nd Chron. 29: 23, 24, we find abundant reference to the atonement, but never once to the existing systems of sacrifice, as types of an atonement to be made by the vicarious sufferings of one man. For the period of 1,500 years, the Jew was accustomed to offer a sacrifice for the sins of the people, and never once, during all this time, had he a hint that he was only *playing* sacrifice, by killing a lamb, or a bullock, or a heifer, instead of a human. He supposed that the Hebrew system was perfect, and was not aware, after he had gone through all this ceremony, that it was of no kind of use—that it was a huge joke played off on his credulity.

Indeed, the Old Testament contemplated no such idea, and no delusion was better planned than was that. I have not time to show that, as a type, the atonement does not fit the sacrificial systems of the Jews at all. Suffice it to say it would be necessary, in case one was typical of the other, that Jesus should have been slain upon the tenth day of the seventh month, the body should have been burnt on the fire, and the offal should have been carried without the city.—Num. 8: 7—11; Lev. 15: 29; 23: 27.

But allow me here to say that they were not expecting an atoner, but a deliverer. Their prophets had spoken and their poets had sung of a deliverer who should help them to burst the shackles of servitude to other nations. Is. 7: 14—16, is frequently referred to; but there is nothing in the passage to sustain the idea of a human sacrifice. A child was to be born during the time of the present siege; but Jesus was not born till more than seven hundred years after, and hence could not have had reference to him. In Isaiah 6: 9, a personage is spoken of, who was expected to deliver them from political thralldom, but never is he mentioned as a sacrifice. Indeed, it is doubtful that this has reference to Jesus, as Cyrus was emphatically a deliverer of the people, and was so spoken of in Is. 44: 28. Even the term "anointed" was used, which shows that he was emphatically the *Christ*, which means anointed.

We are told that Adam by transgression lost the right to life; and we inherit his delinquency, therefore it is necessary that Jesus should die to redeem us back to the position we had before the 'fall.' If this is the case, then there will be a universal salvation, for Jesus restores all that Adam had lost by disobedience. But we are told, in answer to this, that we are in our God's displeasure by our own disobedience, and we must pay the penalty of a hopeless death, unless our sins are atoned for. If that be the case, there will be a universal damnation, for we have twice forfeited the right to life; once in Adam's and once in our own crimes, and as Jesus has only died once we are all the subjects of *a universal damnation!*

Everything in the system of atonement, as taught by the churches, is inextricably involved in a mystery, and we are gravely told that we should not investigate the subject. If Adam, by sinning, died a three-fold death,—temporal, spiritual and eternal,—as we are told he did, then, before we can expect to recover from that catastrophe, we shall need one to die, as he did, for the law will require a three-fold death as well in a substitute as in a criminal; and now, dear friends, look at the consequences: Jesus must come here and die, first, a spiritual death,—that is, become a sinner,—second a temporal death, and third, an eternal death, from which there can possibly be no redemption.

What a hapless condition we are in, exposed to the ceaseless torment of a never-ending eternity, so long as Jesus shall be paying the penalty—a universal damnation from which eternity is too short a space of time for Jesus to pay our penalties in, and from which we cannot hope to be extricated until the "uttermost farthing" is paid.

We will next call your attention to the passage found in 2d Cor. 5: 18, 19. "And all things are of God, who hath become reconciled unto us by Jesus Christ, and hath given to us the ministry of reconciliation."

"There," says one, "you need not read any farther, this proves that we cannot be saved without the blood of Christ."

Yes, yes, I know; but then I read the passage wrong on purpose; because we have, somehow or other, derived the idea from our theological teachings that God has become angry with the world, and actually gone off to one corner of the upper world to pant, and refused to be reconciled. And after all the flattery, petting and coaxing, his son hit upon the plan of killing himself to appease his wrath. Of all the toys of heaven, there was nothing could alter the caprices of his Almightiness except that.

Talk not of blasphemy while the Orthodox Deity must be fed on sugar-plums, in order to have him reconciled to the world. It is necessary that this passage should read so, in order to bear out the accepted idea; but I will now read the passage as it is, that you may see the difference between the teachings of the Church and your Bibles.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Quite a difference, you see. Instead of God becoming reconciled to the world, the world must become reconciled to God. I will explain this soon.

"But," says one, "we are saved by the death of Jesus."

Well, I don't know about that. I will read a passage on that subject. Please turn to Romans 5: 10.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

What! saved by the *life of Jesus!* The church teaches exactly the contrary. Ignorance is the absence of knowledge and as God is Truth, Wisdom, Intelligence and Love, the want of these qualities renders us "far from God." Every advance step reconciles us to God, by bringing us nearer to him. Then, as now, people were afraid to learn.

The devil is always supposed to be lurking about the tree of knowledge of good and evil, and that God will feel himself deeply insulted if we attempt to make ourselves better by being wiser, and learning right from wrong.

When Jesus came on the earth, teaching his philosophy and morals, the Pharisees thought he "had a devil," for no man could, in a normal condition, offer such wholesome instruction. But the more they learn, the more they become like God; and thus they become reconciled to God, but God is not reconciled to them. But thought was intensified on that subject when Jesus gave himself a martyr for the cause he advocated.

We needed a John Brown, and the death of your sons and brothers to start people to thinking on the slavery question; so we needed a Jesus to die in behalf of the truth he promulgated in order to start men out of the rut of their old theological mode of thinking,—for it is only thus that they may be reconciled to God: "much more being reconciled, we shall be saved by his life,"—that is, we shall be rewarded by following the pure pattern laid down in his life. Our lives are only efficacious as the precepts and examples shall have an effect on our neighbors.

We come now to talk about the morality of the doctrine. We are very voluble in talking about the wickedness and ignorance of the heathen, but until we have purer morals at home, we had better let the heathen alone; for.

> To make the entrance sure for rogue or thief,
> As well as by him who lives by honest means,
> Our hero so arranged his belief
> That even the rogue, provided he gains
> Both faith and grace, should stand the better chance,
> As all his previous sins would but enhance
>
> His worth in heaven; at least we're often told
> That o'er repentant sinners by the saints
> There is more joy by near an hundred-fold
> Than o'er the virtuous souls of whom complaints
> Had never reached the gods. This was a bribe—
> A fine inducement for the sinning tribe.

I believe there is no form of religion in all the world, which offers such a premium on sin as the Christian. To illustrate: there is Constantine, a frightful example of Christian morals, who haled his wife to death, beheaded his eldest son, Crispus; murdered two of his sister's husbands, his father in-law and his own nephew. After committing this six-fold murder, he found there was nothing mean enough in paganism to blot out these crimes. The pagan priest informed him that a historical fact could never be removed. He next turned to the Christian priests, who said that he could not act so wicked or malicious but the offence could be blotted out, or covered up with the blood of Christ. This was the very religion of his choice. He wanted a system of religion upon whose bank stock he could draw for whatever morals he might need. This idea of furnishing his own morals suited his royal palate but little better than it does the modern churchman. So the Church, with one touch of the blood of Jesus, forever blotted out the grease-spots of his character, and forever removed the historical fact that the bloody butcher Constantine ever committed a murder, and adroitly strapped all his sins upon the broad back of his very essential personage—the devil. Here, friends, is one of your Orthodox Christians, without whom you would have had no Christianity, and he carries out the legitimate result of the atonement doctrine.

Eusebius, than whom none have been more faithful in manufacturing evidences for Christianity, says:

'I am annoyed when I contemplate such singular goodness and piety," [and well he might be] "Moreover, when I look up to heaven, and behold his blessed soul living in God's presence, and there invested with a blessed and unfading wreath of immortality,—considering this, I am oppressed with silent amazement, and my weakness makes me dumb, resigning his encomiums to Almighty God, who alone can give to Constantine the praise he merits."

Great heavens! and is heaven to be filled with murderers, horse thieves and villains? If so, I beg of Almighty God to let me have any kind of a place in the other world—anywhere—only I can't afford to live, even in heaven, with such comrades.

But now that Constantine has become a Christian, he finds not only a license to butcher, but an actual premium paid for murder; and if, as we are told, the greatest sinner makes the best saint, Constantine will certainly have a gory crown with many stars in it, the blood of which he has been guilty being "washed out by the blood of Jesus."

We next find him in a council, and his zeal manifested in propagating Christianity by the sword (and without the sword we should not have had Christianity) entitles him to a license as an exhorter, and we hear him exhorting the venerable bishops as follows:

'Having, by God's assistance, gotten the victory over mine enemies, I entreat you, therefore, beloved ministers of God, and servants of our Lord and Savior Jesus Christ, to cut off the heads of this hydra heresy, for so shall ye please both God and me.'—Euseb.' Vita Const. lib. 1, c. 6, fol., pp 227.

"So it is very necessary that you should please me at any rate, and as I hold a mortgage on the eternal Son of the Almighty, I will either bring him to my terms, or hold all heaven in contribution."

How selfishly insulting a little *pseudo* Christianity makes some people. In order to give you a correct idea of this doctrine, I must make two more illustrations.

I have a little girl just rising to the years of accountability. The only sin she has ever committed is the crime of not securing an interest in the "blood of Jesus," by uniting with the Church. During next summer, sometime, she sickens and dies, and in a short time I am ushered into the "land of souls," but my case is different from hers. I knew of a spiritual bankrupt law, and as I never had any merits of my own, and did not wish such useless superfluities to encumber my conscience, I have managed to get a rogue's ticket, which will carry me safe to an upper ten heaven. Ah, that was a sharp trick I did! I am now able to show I am as good as any man that ever lived, although I never did a good thing in my life, and was a curse to all the poor in my neighborhood. But I "have an interest in the blood of Jesus," and if I filch the last half-dime from the poor little bare-footed orphan in the morning, in the name of Jesus I can get forgiveness, and next Sunday I will put on a long face, and get some poor, ragged, bare footed, friendless urchin to put the only two remaining pence he has into the missionary box, for the building of floating palaces for the clergy to float around in.

Having been thus sharp, I find my way into heaven, for the Almighty cannot comprehend all the sharp practices that are played off in the name of religion. He thinks it is right, since it is done in the name of religion, at any rate. I scramble for a seat as near the throne as possible; and having taken my seat, I commence playing on my golden harp, and singing. But although I like the exercises very much, I begin to get tired of them by the end of a thousand years. I say to myself:

"Well, here I've been sitting on this seat, and playing on this golden harp for a thousand years, without any other interlude, only now and then to stop playing, till I could tell the Almighty what a good fellow he is, and flatter his vanity a little. This harp was a rare instrument when I got it, but I have been playing on it so constantly—and these old songs over so often—that I believe I can find relief by going and looking over the battlements of heaven into hell. Perhaps I may see some friends there. I had some fine neighbors that have gone there—bless the Lord! And as I stand there, I hear a voice exclaim:

"Thank God! their damnation is just!"

I turn around, and who should I meet but the very dread of the neighborhood I had left, Mr. B.

"Why, B," I exclaim, "how did you get here?"

"Through the blood of Jesus—glory to God for salvation!" he answers.

"I never knew that you belonged to the Church," I respond.

"Did you know old Squire A?" he asks, with a significant wink.

"Yes," I answer, "and a fine man he was. There was a riot in the village of F, where he and I lived, and all our efforts to quiet the mob were unavailing, till old Squire A mounted a store-box, and immediately he had quiet restored. His very goodness gave him influence."

"Indeed!—that was so. But, as I was going to say, I killed him, and—"

"What! you kill Squire A!" I exclaim, starting back, "what did you want to kill him for?"

"Well, it was in the providence of God that I should, else I never should have come here. I'll tell you how it was. I saw that Squire A had secured a little money, and was wasting it upon the poor of his neighborhood, and I thought I might as well have it. The day previous, I had been to hear Brother Noworks preach, and he had told us the moral man out of the church was the worst man that could be, because, I suppose that he proved to the world that a man can be moral without belonging to the church. That discourse proved to me, sir, that the church ought to monopolize all the morals in the world, and the man who would live moral outside of the church, was really robbing it of that which peculiarly belonged to it, so I felt that after all I was denounced as such a wicked man, I was not so much the enemy of God as the moral sinner.

'I went that night, and with one sure stroke I plunged the dagger in his bosom, and got what little plunder I could; but the next morning it was soon found out, and as I was the worst man in the community, everybody suspicioned me, and finally, I dropped a word that betrayed me.

'You can infer the rest. I was tried and sentenced to be hung, but Noworks visited me, and told me it was useless for me to expect a reprieve of the Governor, and if he should reprieve me, the outraged community would hang me ere I should pass the cell door; that I had better look to the interest of my soul. He then told me about the all cleansing blood of Jesus, and that if my sins were forgiven, I could go to heaven, as pure as the purest angel. Of course, I accepted it, and as a result, I am safe. Had I not committed that murder, I should have been in hell with Squire A. But I sent him to hell in a hurry; then I sailed off to this place by virtue of my crime. Glory to God for the plan of salvation!"

But suddenly, as we are talking, Squire A boils up from the depths of the bottomless pit, and points his finger at Mr. B, and says:

"Ah, sir, had it not been for you, I should have had an opportunity of standing in your place. But you deprived me of that opportunity and sent me to hell. Be it so; I had rather be in hell with a clear conscience than to enjoy a heaven which I never earned. Mr. Hull, there's your little girl."

I look; and Great God! I do see my little girl rise to the top of the lava-tide of hell, and as she looks up and her eye meets mine, she raises her little hand, dripping with the white-hot flowers of hell, she cries in that same pitiable tone I last heard rise from her fever-parched lips, on earth:

'O my pa! just give me one little drink of water!'

Can I stay in heaven—I who have atoned every day I lived more than my child did in all her life? No, sir; if I can't ameliorate her suffering, I will leap over the barriers between the two countries, and if my child suffers eternally, it shall be with the consciousness that her father commiserates her sufferings.

I tell you, friends if you thus enjoy that which your children are deprived of, without draining out hell with your tears, it is because every noble quality has left your soul; and if heaven is to be filled with such demons, I ask to be excused from their company. Talk about blasphemy! Who ever heard of worse blasphemy against the God of the universe than this idea of a Vicarious Atonement!

Young friends, one word before closing. You are just starting in life; but oh, do not suffer the clergy to persuade you that you have no responsibility! I tell you there is a tribunal in your own hearts, before whom you shall be tried for every act of your lives; and though you had an interest in the blood of a thousand saviors, you cannot escape the penalties of your own crimes. You may run away from earthly tribunals, or possibly escape the "Judgment Day," but until you can run away from yourselves, you need not expect to escape a trial before the judge who reigns within.

You look back upon your past life, and memory brings you to trial for some foible, and you say: "I wish it had not been done." Why? Because you somehow feel that it was wrong. You condemn yourself, and no one can convince you that it has been removed by the "blood of Jesus." And every time that memory shall call up your evil deeds in the untold ages of the future, your conscience shall decide against your actions. Thus every sin will meet an eternal punishment, simply because it becomes a part of our history, and our individuality is determined by our actions. Let us be careful then.

Do you want to go to heaven? Then live so as to enjoy heaven; possess a "conscience void of offence toward God." If you live in heaven, you will die in heaven, and you will wake up in heaven on the "other side." I will make all the heaven to-day that I expect to enjoy to-night, and if I continue so to do every day, I shall always be in heaven.

May the loved friends on the other side help you to so live that you will not have to go to heaven upon the merits of another.

A SAD ALTERNATIVE.

In one of the border feuds of the Scottish lairds, during the reign of James VI., a young gentleman had the misfortune to be taken prisoner by his hereditary enemy. He was brought into the castle, when the lady of his conqueror inquired of her husband what he intended to do with his captive. "Hang him, dame," said the laird, "as a robber." His lady, who was more considerate, though less humane, advised him to compel the prisoner to marry their youngest daughter, "with the meikle (large) mouth, without any tocher" (i. e., without any portion). The laird consented, as the daughter was blessed with so unpromising an exterior that there was not the least chance of her finding a husband under any other circumstances; and, in fact, when the alternative of such a marriage or death by the gallows was proposed to the prisoner, he was for some time disposed to choose the latter, and, no doubt, felt strongly to exclaim, in the words of the old song:

> "Oh, no," said he, "I'd rather gib
> Than to be tied to a woman's crib:
> Drive on the cart, bold fellow."

He yielded, at last, to the instinct of self-preservation, and married the daughter of his conqueror; and it is said that she proved to be an excellent and affectionate wife, though the unusual size of the mouth, for which she was distinguished, was supposed to be discernable in her descendents through several generations.

MR. HOME AND THE EMPEROR.

The following evidence given by Mr. Home before the Dialectical Society is of interest:—"He had seen a pencil lifted by a spirit hand write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinze. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said, 'Do not be frightened, kiss it!' She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia had also seen and handled spirit hands, which afterwards seemed to melt away into thin air." The Emperor Napoleon has been at a great many of Mr. Home's *seances*, and Mr. Home was asked by members of the Dialectical Society to state other things which had been observed on those occasions—Mr. Home said that he did not feel at liberty to state any more than the Emperor was in the habit of telling himself.

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TABLE OF CONTENTS.

Author.	Subject.
Henry J. Raymond,	To the New York Public.
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To his Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving.	Visit to Henry Clay.
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef. A Tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and out of Purgatory.
Lady Blessington,	Distinguished Women.
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Gilbert Stewart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to My Starry Home.
Rev. Lyman Beecher,	The Sabbath—its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
Anonymous,	Alone.
Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit-Life.
H. T. Buckle,	Mormonism.
W. E. Burton,	Drama in Spirit-Life.
Charles E. Elliott,	Painting in Spirit-Life.
Comedian's Poetry,	Rollicking Song.
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Pacific Night Express	†9:15 p. m.	†7:00 a. m.
Rock Island Night Passenger	†9:15 p. m.	7.00 a. m.
Dixon Passenger	*4:00 p. m.	*11:10 a. m.

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	Leave.	Arrive.
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Freeport and Dunleith Pass	*9:45 p. m.	*3:00 p. m.
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Kenosha Pass	*4:15 p m.	*9:10 a m.
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Kalamazoo Accommodation	*3:30 p. m.	*12:00 m

Cincinnati and Louisville Trains

	Leave.	Arrive.
Day Express	*9:00 a. m.	*9:20 p. m.
Through Express	†4:30 p. m	†6:30 a. m.

for St. Joseph via New Buffalo.

	Leave.	Arrive.
Day Express	*9:00 a. m.	*11 30 a. m
Accommodation	*4 30 p. m.	*8.05 p. m

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-R. N. RICE, Gen'l Superintendent, Chicago.

Chicago, Burlington and Quincy

Ticket Office 63 Clark St., opposite Sherman House. Union Depot foot of Lake St.

	Leave.	Arrive.
Hinsdale Accommodation	*7:00 a. m.	*3:00 p. m
Mail and Express	†7:40 a. m.	8:45 p. m
Pacific Fast Line	*10.45 a. m	*4 15 p.m
Hinsdale Accommodation	*1.20 p m.	*6 30 p. m.
Mendota Passenger	*4.15 p. m	*10 10 a. m.
Evening Express	*5:00 p. m	7.21 p.
Aurora Passenger	*5:30 p. m.	*8:15 a. m.
Hinsdale Accommodation	*6.15 p.m	*6 50 a m
Pacific Night Express	‡11:30 p. m.	†9:40 a. m.

ROBERT HARRIS, Superintendent

SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Illinois Central—Depot, foot of Lake street.

	Leave.	Arrive.
Cairo Mail	*9:30 a. m	*7 45 p. m
Cairo Express	†9:30 p. m.	*7:00 a. m
Keokuk Day Passenger	*9:30 a. m	*7:45 p. m
Keokuk Night Passenger	*9:30 p. m.	*7:00 a. m
On Saturdays this train will leave at	4:45 p. m.	
Champaign Passenger	*4:45 p. m.	*8:50 a. m
Hyde Park and Oak Woods	*6:20 a. m	*7:45 a. m
" " " "	*8:00 a. m.	*9:15 a. m
" " " "	*12:10 p. m	*1:40 p. m
" " " "	*3:00 p. m.	*4:15 p. m.
" " " "	*5:10 p. m.	*7:30 p. m

(St. Louis through Trains.)

	Leave.	Arrive.
Day Express	*9:30 a. m.	*7:45 p. m
Fast Line	†6:30 p. m.	*7:00 a. m.

M. HUGHITT, Gen'l Supt.

W. P. JOHNSON, Gen'l Passenger Agent.

Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

	Leave.	Arrive.
Mail	6:40 a. m.	8:10 p. m.
Day Express	*11:00 a. m.	6:00 a. m
Pacific Express	5 15 p. m.	8 00 p. m.
New York Express	9:00 p. m	9 0 a. m.
Valparaiso Accommodation	3:30 p. m.	7:30 a. m

-W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Chicago and St. Louis—Depot, corner Madison and Canal st.

	Leave.	Arrive.
Express Mail	†9:00 a. m.	†9:10 p. m
Joliet Accommodation	†4:00 p. m	†9:45 a. m
Night Express	†7:05 p. m.	†12:45 p. m
Lightning Express	‡11.00 p. m.	†7:10 a. m

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	Leave.	Arrive.
Mail Train Chicago time,	3:45 p. m.	9:15 a. m

Chicago, Rock Island and Pacific Railroad.

cor Van Buren and Sherman Streets.

	Leave.	Arrive.
Pacific day Express	10:00 a. m.	$3 5 p.m
" Accommodation	*5:00 p.m.	*9,50 a.m.
Pacific Night Express	‡10,00 p.m.	*6:10 a.m.

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	Leave.	Arrive.
Cincinnati Express	*6:45 a. m.	8:45 a. m
Columbus Express	*6:45 a. m.	*2:45 p. m
Cincinnati Night Express	†7:45 p. m.	*9:25 p. m
Columbus Night Express	†7:45 p. m.	
Lansing Accommodation	3.45 p. m.	9.15 a. m

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Chapter L.—The Inner Temple.
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Frontier Department.

BY.. E. V. WILSON

DISCUSSION, AT FOND DU LAC, WIS.

Between

E. V. Wilson, ...*Spiritualist*,
Geo. C. Haddock,..........*Methodist*,

LAST DAY'S DISCUSSION.

GEO. C. HADDOCK. Mr. Chairman, ladies and gentlemen:

In the beginning, Mr. Wilson presented eight or nine propositions to show that modern Spiritualism was superior to christianity. In these he denied a Personal God—claimed that Spiritualism healed the sick—reformed the drunkards and the sinner; demonstrates the immortality of the soul by photography, painting and other wonderful manifestations, and all these he has endeavored to prove, but unsuccessfully. All these I have shown were not true, and that the wonderful manifestations were fully accounted for by trickery, mesmerism, psychology, somnambulism, biology and diseased nerves—that hot baths could successfully cure in such cases, and although Mr. Wilson has been in hot water for eight nights, it would be well for him to try them, to cure him of seeing spirits. He has endeavored to show you what Spiritualists believe, but no man or set of men, has authorized E. V. Wilson to tell what Spiritualists believe. To learn what they believe, you read their literature, which I have done very extensively, and have shown you my authority for my knowledge of their teachings and beliefs, and different opinions. Mr. Wilson has only told you what he believes. I have showed you what all the prominent Spiritualists believe and preach. I devoted the first four evenings to showing you that modern Spiritualism was mesmerism, and could be fully explained by science; and I read what the opinion of all the prominent teachers of Spiritualism was, and that A. J. Davis, the great seer of Spiritualism, said that seven-tenths of the manifestations were of no other spirits than those in the circles, the embodied minds either present or absent; that the Committee at the Cleveland Convention, decided that the majority of the manifestations were caused by diseased minds and disordered nerves. Judge Edmonds said he never heard a sound that he could not imitate, and that he received a communication from one that he afterwards learned, was not dead. Mr. Wilson has failed to explain this point. I have given you the testimony of well known and prominent Spiritualists, that there is no reliance to be placed on any communications received, and that there is such a difference and conflict of opinions among the spirits themselves, that nothing but doubt and conflict is derived from their teachings. Is this worthy of your support and confidence? There is not ten in one hundred communications that are what they purport to be, and nothing reliable in any of them, according to the testimony of all Spiritualist teachers.

P. B. Randolph said that when he was a Spiritualist, he was mistaken, but was at last converted, and made to see his error. That was when he was not under the influence of hasheesh. When he again became a hasheesh eater, he again became a Spiritualist.

Home's fire-test was done through chemicals and trickery, and through no other agency, and I have plainly shown you that the Davenports were exposed in their sleight-of-hand tricks, and this has not been successfully refuted by Mr. Wilson.

I have shown that spirits cannot approach our earth—cannot live in our atmosphere, therefore, cannot communicate while at a great distance from the earth. If they approach the earth, they must carry the Swedenborg air bags, which our reason tells us is not so. And science tells us that the law of vision is the same for all, therefore, what one can see, all can see, and when Mr. Wilson in an audience of 300 tells us that he sees what no one else sees, we may believe the 300 before the testimony of the one only; and nothing can be photographed that does not reflect the light, and Mumler was proven to be a humbug by the convention of photographers at Philadelphia, and when exposed closed his career as spirit photographer, by the expression, "I don't care a d——n."

So much for the success of spirit photography. In this hall, Mr. W. says he was converted to Spiritualism by a death-bed scene, but when reminded of the speech he made in New York, wherein he said that being knocked down was another knock-down argument, and, therefore, I have no reason to believe that *he* was knocked down; and when Mr. Wilson tells us he sees a spirit in this hall, that no one else can see, we can conclude that Mr. Wilson is hallucinated or an impostor.

I have here brought forward overwhelming testimony, to show that hallucinations have existed in all ages, as great, and greater, than that of Spiritualism.

In their dark circles there is trickery and deception practiced. To show you this, I have brought forward the testimony of Spiritualist teachers and preachers innumerable, and it is evident that they "love darkness better than light, because their deeds are evil."

There is a looseness in the marriage relation among Spiritualists, that is demoralizing to society, and to show you their teachings in this relation, I have read you the doctines of A. J. Davis, H. C. Wright, John M. Spear and others, and by their teachings it is plain to be seen that they consider it right to live together as long as they love each other, then separate and take another on the same conditions.

As for the rapid growth of modern Spiritualism, it is well known that sin and wrong grows faster and makes more rapid progress than good, and it has come in an age of telegraphs, steam-propelling power and rapid progress of ideas, therefore spreads more rapidly than any other theory. The next theory or delusion that comes up will make still more rapid growth.

I have shown that Spiritualism robs God of all power, all authority, and to prove that, I have brought forward the RELIGIO-PHILOSOPHICAL JOURNAL, the BANNER OF LIGHT, the *Universe* and *Spiritual Telegraph*. These are the mouth-pieces of Spiritualism. The RELIGIO-PHILOSOPHICAL JOURNAL says that spirits control the elements, and that man is God,—God is the whole, of which man is a part,—and more such expressions; and of that paper Mr. Wilson is one of the editors, and takes subscribers for it.

The other papers contain the same expressions, and Mr. Wilson himself has here reviled the God of Moses, robbed him of his personality—made him an impersonal nothing. Can we accept this, and believe him to be a God of wisdom—a God of love?

Child and others says that whatever is, is right,—evil is right,—all evil leads us to heaven,—the devil leads men through hell to heaven,—a bad man is as worthy as a good man,—Judas as necessary as Jesus!

Do you accept this? Is this worthy of your support and confidence? Mr. W. has endeavored to show you that there is more corruption in the church than in Spiritualism, but I have successfully demonstrated that what evil is in the church is in spite of the teachings of Christianity, but the evil of Spiritualism is through its [illegible].

I have shown that the Bible does not support modern Spiritualism, and Mr. W. by endeavoring to prove the contrary, impeached his own witness. The seeming manifestation through the Witch of Endor was but the just designs of God for a wise purpose, and through this was Saul's fall, and this woman was not considered a worthy woman, and if the man that she saw was an immortal, then the garment that he wore was immortal. The manifestations of this day are mostly the reflection of surrounding minds through the medium,—perhaps this was the way of that manifestation.

Communications through the mediums are the reflexion of surrounding minds—this is the testimony of the teachers and lights of Spiritualism.

I have shown that Spiritualism is a failure that has done no good—that it is a system of darkness, trickery and hallucination.

Mr. Wilson has failed to substantiate the eight or nine *ipse dixits* laid down by him in the beginning of this discussion, while I have fully proved that:

1. Spirits do not communicate with mortals.
2. That all manifestations are trickery, mesmerism, psychology, biology and hallucination.
3. Modern Spiritualism robs God of all power and personality.
4. That Modern Spiritualism teaches that man is not responsible to any but himself for his deeds; is not responsible to any higher power; that God did not create the universe, but that spirits did instead; that Jesus was only a man and not our savior, except through his teachings; that the Bible is not the word of God.
5. I have shown that Modern Spiritualism has accomplished nothing, and evidently has not come to stay.
6. That men and angels were not the same.
7. That the Bible does not support or prove Modern Spiritualism.

(The speech of Mr. Wilson will conclude the debate in our next. We regret that it was handed in too late for this issue.—ED. JOURNAL.)

E. V. Wilson's Appointments for November, 1870.

Sunday and Monday, November 6th, 7th, 13th, 14th, 20th, 21st, 27th and 28th, in Cleveland, Ohio.

Tuesday, Wednesday, Thursday and Friday, the 8th, 9th, 10th, and 11th, at Farmington, Trumbull County, Ohio. There will be a matinee on Wednesday and Friday afternoons, the 9th and 11th, at three o'clock. Lectures each evening at early candle light.

At Ravenna, Ohio, on the evenings of Tuesday, Wednesday, Thursday, and Friday, the 15th, 16th, 17th, and 18th. Matinees on Wednesday and Friday evenings.

Will be in Youngstown, Ohio, on the evenings of the 22nd, 23rd, 24th, and 25th. Matinee Wednesday and Thursday afternoon, at three o'clock.

At Alliance, Ohio, on the evenings of Tuesday and Wednesday, November 29th and 30th, Thursday and Friday, December 1st and 2nd.

Will speak in Cincinnati, Ohio, the Sundays of December, 1870.

In Washington, January, 1871.

Our post office address during November, will be Cleveland, Ohio.

Subscriptions received for the RELIGIO-PHILOSOPHICAL JOURNAL.

Written for the Religio-Philosophical Journal.

Our Position.

Facts in Relation to Spirit and Matter—A New Field Explored.

LETTER FROM J. TINNEY.

BROTHER JONES:—Is there any wrong in insisting that the advocates of the doctrine, that spirit is independent of matter—that matter is liteless and inactive, and can only act as acted upon by spirit,—should give some evidence to sustain their position? Born to this plane of existence, early in the present century, during the administration of Jefferson, and having the deepest veneration for the principles enunciated by him in the declaration of independence, that the just powers of government are derived from the consent of the governed; and believing that the rule is universal in its application; that it applies with equal force to all things, whether visible or invisible, spiritual or material, it is but natural that we should regard with distrust and anxious solicitude, any move that tends to weaken the public faith in the principles therein set forth. If the just powers of government are derived from the consent of the governed in any case, will some one be kind enough to tell where the rule ceases to operate? More evidence and less argument is what the world needs most to day. We might argue till doomsday, with the whole Spirit World to back us, that twice two make five, with the same evidence in our favor, as that there is a cause that is independent of effects, and who would believe us? Not one; while in the other case the world swallows it whole, producing unbalanced conditions and quarrels, and contentions are the natural result. As the doctrine of immortality seems to be the base on which Spiritualism is founded, will you permit us to ask the meaning of the term, as used by Spiritualists, and also what evidence there is to sustain it? Does it mean that the part that survives the dissolution of the body, is unchangeable? that it ever has, and ever will retain its identity of man, monkey, mouse, or whatever condition it is in, after passing the change called death? Does it mean that the male and female have ever sustained the same relative conditions without change of sex? Does it mean that the spirit man of his planet is the ultimate of organic law, and that there is no higher condition than he represents? Does it mean that the invisible or Spirit World is universal in extent, and that the spirit man of our planet is capable of passing at once to any part he may wish to visit, or has each material world a corresponding Spirit World, which can only be left for higher ones as the occupants advance in knowledge and refinement? Does it mean that the spirit man of this planet can pass directly to the Spirit World of some more refined planet, without first passing to the material side of that planet, and that when we have our present material form, we never occupy a higher and more refined one? Does it mean that belief in a supreme power is necessary to belief in a continued existence, or that immortality and eternal life are synonymous terms? We ask an answer to these questions, in order to a correct understanding of the term, immortality, and hope some of the expounders of Spiritualism will volunteer to give it. We readily admit that Spiritualism has discovered means of communication with our Spirit World or plane, but has mistaken the relations existing between them, which is not singular after being so long chained to the car of slavery. We claim to have discovered principles in nature that are as sure to revolutionize the opinions of this world, as time is to continue. It will be admitted on all hands, that whatever is in harmony with organic law, must be correct, and what is not, can not be, come from what source it may. We claim that the organic laws of existence are founded on principles, that the religious world, Spiritualism included, have entirely ignored, and that till these laws are recognized and obeyed, discord and contentions will continue to increase as a natural consequence. When we affirm that unbalanced conditions, produced by belief, in a supreme power, are the chief cause of evil, we only assert what the accumulated evidence of centuries and the every day experience of the world proves true. Still the religious world is trundling along in the same old rut—rearing their different edifices on the same foundation, only to see them fall for want of sufficient support,—the different isms making dry faces at each other, and calling all manner of hard names, intent only in making converts to their particular form of building, without regard to the base or the warnings that experience of the past furnishes. Ask them if they could solve a problem in mathematics, by setting apart a supreme unchangeable number, and if they did not call you a fool, they would store it in their books; and yet they are intent on solving the problem of existence, by setting up a supreme unchangeable power, forgetting that life consists in change, and that the same rule that solves the one, must the other. We care not from what some theories are derived, whether from the material or spirit side; if their tendency is to produce discord, they are sure to be wrong. No matter how much we disagree on religious subjects, we all agree on mathematical ones. What stronger proof can we have of the wrong of the one and the right of the other? We ask for the evidence that spirit is independent of matter, or matter of spirit,—and silence reigns supreme. We deny that either can exist independent of the other, or that there ever was a material form that was not produced by the union of a male and female spirit, and that union effected by the united action of the male and female on the next material plane above them; or, in other words, a male and female spirit were united by the action of our parents, and brought from the spirit plane next below them to the material plane they occupied, and we are the result of that action, and a simple demonstration of organic law, and although embodied in one form two distinct beings compose it,—the male and female,—and becoming alternately visible on each succeeding material plane.

We claim that every visible material form has its invisible or spirit counterpart,—whether worlds or their outgrowths,—and that from one to the other, or from spirit to matter, by the union of spiritual beings, and from matter to spirit by the disintegration of the outer covering—the body—is as natural and real as from night to day, and from day to night; and that instead of being descendants from some old Adam, we are direct ascendants through every form to the one we now occupy; that we are constantly throwing off the old and taking on the new,—that which was old to us being new to those on lower planes, who are following us, and that nothing which constitutes our being escapes that ordeal.

If immortality means unchanging conditions, of any part of our being, we ask for the evidence of it. We again assert that there never was, and never can be, a material form that was not produced by the union of a male and female spirit, and that union effected by the united action of a male and female on the plane above, and to which this union brings them, the positive and negative in the mineral, corresponding to the male and female of the vegetable and animal, including man.

Finally, we claim the discovery, as above stated, of a unitary law, that resolves the phenomena of the universe into a single science, and furnishes an exact basis for all thought; that places the problem of existence beyond the reach of contending factions, and development by interchange, where no creative fiat can disturb it.

We are well aware of the obloquy that ever attends the introduction of new ideas, when presented by the most distinguished of men; but for an obscure individual, like our humble self, to claim the solution of a problem that has ever baffled the efforts of the mightiest intellects of the world, seems egotistical in the extreme, and presumptuous to the last degree. But there it is; the question stands on its own merits,—not on our assumption. The rule is its own vindicator, and to it we appeal to sustain our position. If our position is correct, the relations between material and spirit worlds have been mistaken, and that such is the case seems to be abundantly evident.

Westfield, N. Y.

ILLINOIS STATE SPIRITUAL CONVENTION.

On Saturday, Sept. 17th, 1870, agreeably to a call previously made, a Convention was held in Crosby's Music Hall, in the City of Chicago, organizing a State Association of Spiritualists, and for other purposes.

The meeting was well attended from Chicago, and a few places in the interior were represented, but in view of the brief notice given, and the small attendance in consequence, it was thought best to adjourn to a future time to perfect the work of organization.

A Committee was appointed to draft a Constitution, and to report at the time of adjourned meeting, which was appointed to be held at Crosby's Music Hall, in the City of Chicago, on Saturday and Sunday, Nov. 12th and 13th.

Therefore, in view of the action of the meeting, it becomes our duty, as officers of said Convention, to announce to the Spiritualists of Illinois the adjourned meeting will be held at the time and place above specified, commencing at ten o'clock of the day first mentioned. We do earnestly invite the Spiritualists of every locality in the State to be as fully represented as possible on that occasion. Several of our best speakers are expected to be present. Friends from abroad will be accommodated as far as possible, free of expense.

Mrs. J. A. Robinson, Secretary.
J. E. Titus, President.

NEW ADVERTISEMENTS.